INTENSE HUMAN EXPERIENCE: ITS RELATIONSHIP TO OPENNESS AND SELF CONCEPT

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ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION

Growth of the humanistic movement in psychology

It was in reaction against the insufficiencies of psychology and psychologism that there grew up, some thirty-five years ago, the new discipline of phenomenological psychology. It had its beginnings in the works of Husserl, who was first of all struck by this truth: that whoever begins his researches with the facts will never attain to the essences. What must differentiate all research into man from other types of strict investigation is precisely this privileged circumstance, that the human reality is ourselves. "The existent that we have to analyze," writes Heidegger (1949), "is ourselves. The being of this existent is my own" (p. 41).

Sartre (1962) suggests that we are able to understand why the psychologist distrusts phenomenology. "Phenomenology is the study of phenomena, not of the facts. And by a phenomenon we are to understand 'that which announces itself,' that of which the reality precisely is the appearance'." Borrowing from Heidegger, Sartre says that this "'announcement of itself' is not that of anything else . . . the being of the existent is not a thing 'behind which' there is still something else which 'does not yet appear'" (p. 25).

Continuing with his criticism of depersonalized observation, Sartre feels that the initial precaution of the psychologist is, in effect, to consider the psychic state from an aspect that will divest it of all signification. To the phenomenologist, on the other hand, every human fact

is of its essence significant. "If you deprive it of its significance
you rob it of its nature as a human fact. The task of the phenomenologist,
then, will be to study the significance of emotion" (p. 27).

The bulk of the vast psychological literature on sensory perception
shares, in different forms and ways, the tacit assumption of the basically
cognitive nature of human perception. Schactel (1959) notes that the at-
tention of most investigators, who have worked in this field, has been,
for the most part, directed to the physiological functioning of the senses,
to the phenomena of threshold, to discrimination, etc. "Reading their ac-
counts one would get no idea that one of the primary experiences connected
with smell and taste is on the order of pleasure and displeasure" (p. 82).

Collier (1966) asks ". . . how affect-less must perception be to come
within the scientific domain?" (p. 13). He observes that this question
must be answered in terms of how much the individual as a living, experi-
encing, person is allowed to participate in the total process. If we as
experimenters are only interested in the functional capacities of man,
then the affect aspect will be disregarded or considered irrelevant. But,
then, the emphasis is rather peripheral and does not represent the total,
human organism. "Psychology and the humanities could have a mutually en-
riching overlap at this point were psychologists not so concerned about
becoming contaminated by something 'unscientific'"(p. 13).

Edna St. Vincent Millay (1943), in her poem _Renascence_, illustrates
this affect-less observation eloquently:

> All I could see from where I stood
> Was three long mountains and a wood;

> I turned and looked another way,
> And saw three islands in a bay.
> So with my eyes I traced the line
> Of the horizon, thin and fine,
> Straight around till I was come
> Back to where I started from;
> And all I saw from where I stood
> Was three long mountains and a wood. (p. 3)

It is difficult to disagree with Collier (1966) who senses that the psychologist's background may contain too many restrictive assumptions that have to be satisfied and therefore he "knows" what he "must see" before he looks. "Since life and affect now appear to be basically synonymous, the psychologist who observes from the point of view of mechanics, an anti-affect and anti-life approach, will be predisposed to errors reflecting his type of training" (p. 28). Objectivity as an ideal must be cherished and pursued, but in reality it is contradicted by human experience and scientific research. In order to understand the human predicament, Bonner (1965) flatly states that "subjectivity and inwardness are significant conditions for psychological research" (p. 3).

Psychologists and ethologists should have mutual interests, yet their approaches to the study of man often seem to have sharp contrasts. The ethologist places emphasis on field work and naturalistic observations, while many psychologists insist on making their observations in the laboratory. The psychologist seems to desire reductionist interpretations that follow the principle of parsimony, while the ethologist prefers to avoid parsimonies that tend to oversimplify. One is reminded of the thought-provoking statement made by Alfred North Whitehead:

> The guiding motto in the life of every natural
> philosopher should be,
> Seek simplicity and dis-trust it.

There is a growing trend in the humanistic movement to go beyond the concept of universal parsimony. Bonner (1965) expresses this abandonment of the traditional because "the experiences of living beings in real life never exhibit the simplicity of an animal's behavior in a laboratory experiment" (p. 3). We are forced to ask if the price of simplification has been oversimplification, and have the excessive demands for operationism impaired our human exploration?

As a scientific discipline, it seems that psychology can no longer afford to ignore the realities generated in human experience. Far too many times, the man whose behavior it measures so rigorously emerges from the psychological equations not as a joyous and suffering individual, but as a bloodless statistical unit. Bonner (1965) maintains that ". . . at its best, science is also an art. As an art it affirms that experience must be taken as it comes, at its face value, and in its living fullness" (p. 2).

In contemplating the present situation, the observation made by Murray (1953) seems appropriate. The human sciences, he commented, have the choice of two alternatives: to investigate unimportant problems by means of rigorous formal techniques, or important problems by means of inadequate methodologies. Cantril (1967) speaks to the same point when he comments that ". . . it is much more important to analyze crucial questions with whatever methods are available, even if they are sometimes fuzzy, than it is to study trivial problems with precise methods and to search for nice quantification" (p. 93).

There appears to be a methodological lag in humanistic exploration,

but individuals such as Sartre (1962) do not feel that we should wait until psychological humanism comes to maturity before we prepare our investigations. He feels that "for the time being, psychology should endeavor not so much to collect the facts as to interrogate the phenomena, that is, that is the actual psychic events insofar as these are significations not insofar as they are pure facts" (p. 29). Watts (1963) too makes a plea for humanistic research and speculates that "it would obviously be to the advantage of mankind if the way in which we feel our existence could correspond to the way in which existence is scientifically described. For what we feel has far more influence upon our action than what we think" (p. 56).

Just what is the image of man that the science of psychology is passing on to the public? Is the image appropriate both to science and the general welfare, or has it been too narrow, orthodox, and devoid of personal meaning? In response to these pressing questions a definite movement in humanistic psychology is emerging throughout the world. Its purpose is to understand individual well-being more fully (Moustakas, 1956). This broadening field of the behavioral sciences is giving increasing attention to the quality of man's experience (Gendlin, 1962). The humanistic movement has as its basic concern the better understanding of what is meaningful to all mankind (Jourard, 1966).

Against this background, men such as Landsman (1961, 1966), Maslow (1962), Laski (1962), Leach (1962), Thorne (1963), Privette (1964), Fuerst (1965), Margoshes and Litt (1966), and McKenzie (1967) have been doing pioneer research in the study of human experience. Landsman (1966) is

cautious to note that significant gaps must be worked on before a theory of human experience is complete. It is worthy of comment that Hunt (1939) made a similar observation after surveying the affectivity research up to that period. He commented that there is ". . . a rich and diverse field which, as yet, certainly is not ready for unification," but he is careful to note that there is a thread of unity through it all, and that affective response is intimately related to other psychological processes, and therefore ". . . its investigation cannot help but shed light on other vital problems in human behavior" (p. 824).

Human experience is felt to be different from that of any other organism in its subtlety, its moods, its appreciations, and its ranges. Marcel Proust (1955), an extremely sensitive observer of his own experience, reported that:

> I write nothing of what I see, nothing at which I arrive by a process of reasoning, or of what I have remembered in the ordinary sense of remembering, but only of what the past brings suddenly to life in the smell, in a sight, in what has, as it were, exploded within me and set the imagination quivering, so that the accompanying joy stirs me to inspiration. (p. 410)

In his extensive coverage of the field, McGill (1954) found that it was difficult to find a psychological text which does not warn against intense emotion in general, as if it were deleterious to feel too strongly about anything. It appears that the public takes the same view, disparaging strong emotions, yet esteeming love and certain other passions beyond anything else in the world. It seems pretty clear, however, that whether a strong emotion is desirable or deleterious depends on its cognitive object, the attitude toward it, and the rationale of the situation. It is perhaps sufficient to note that mother-love, love between the sexes, the

passionate quest of the scientist or humanitarian, are praised only when they are intense (pp. 44-45). Goldstein (1951) feels that strong emotions "are mobilized by man in certain situations for specific purposes . . . the individual can and does bring himself into these emotional conditions because they make for better self-realization" (p. 40).

This study was designed to explore and identify the kinds of human experience which are reported as most intense and to examine their effect on individual well-being.

Related research

Openness - It is generally accepted that both adequate and inadequate persons are products of their experience and that human behavior is a resultant of the kinds of experiences that the individual has had. Openness to experience and closedness to experience as qualities of behavior are much discussed, but there are few formal studies dealing with this topic. In reviewing the writings of those most closely associated with humanistic psychology the behavioral quality of "openness to experience" is referred to as a major factor in the healthy personality.

Rogers (1962) speaks of the person who would emerge, if therapy were optimal, as one who would ". . . have an increasing openness to experience. It is the polar opposite of defensiveness. Defensiveness is the organism's response to experiences which are perceived or anticipated as incongruent with the self-structure. . . . In the person who is open to his experience every stimulus, whether originating within the organism or in the environment, would be freely relayed through the nervous system without being distorted by a defensive mechanism" (p. 52). The Rogerian

definition of good adjustment is complete openness to experience (that
is, complete congruence between experience and awareness). Adjustment is
thus defined, not socially or culturally but in terms of the individual
(Rogers, 1959, p. 206).

The individual Moustakas (1956) describes is better able to deal with
ambiguity, for he has developed within himself the flexible resources for
reconciling the seeming paradoxes present in many of his intense experi-
ences. This ". . . real individual approaches life with an openness of
self, a touching, groping, feeling, sensing, reaching, and testing orien-
tation. He perceives all significant experience fully and completely,
with sensitivity to a variety of internal and external cues. . . . this
giving of oneself to all true experience is accompanied by a vital reali-
zation of the immediate experience of living" (p. 274).

Openness, to Jahoda (1958), is closely related to adaptation to re-
ality. ". . . correct perception of reality (including, of course, the
self) may serve as another useful criterion of mental health. Unless ac-
tive adjustment involving the modification of the environment is to rely
on hit-or-miss methods, it must be based on correct perception of the
environment" (p. 52).

The individual who is trusting and open, according to Rogers (1961),
has a high degree of freedom to perceive and receive that which is exter-
nal to himself, to have access to his own powers, and to respond effec-
tively to situations. Such a person listens sensitively to the promptings
of his inner experiencing as a trustworthy guide to conduct. He is able
to take in new evidence. Openness to experience means absence of defen-

siveness; the open person is fluid rather than rigid. His experiencing will be more intense and he will find life enriching, exciting, challenging, and meaningful.

Speaking about the healthy person's openness to experience, Schactel (1959) hypothesizes that the tendency to trust the familiar and avoid the unknown is a safety-seeking type of behavior. The individual not uncommonly becomes "embedded" in the known and the familiar and could become closed to potential experiences of intensity. In his studies, he refers to autocentric and allocentric perception. Autocentric perception is subject-centered; the emphasis is on what the object (or situation) is like. Allocentric perception is characterized by "fully turning to and complete openness toward the object. The perceiver, in allocentric perception, is open to the object with all his senses and sensibilities" (p. 194).

In his study of turning-point experiences, Fuerst (1965) suggests that the individual who perceives autocentrically does not appear to be the type of individual who is prone to seek experiences which would disrupt his familiar routine, and would tend to be closed to new experiencing. Fuerst feels that the individual who perceives allocentrically is the one who would be inclined to seek the unknown. "Such an individual is an open person who explores the new and different, looking for excitement" (p. 22).

The candid observation made by Leach (1962) states that the culture has provided a "cocoon" for the "well adjusted" individual, but to exist in this manner, the individual must ". . . impair his enthusiasm, his

capacity for growth that is his essential and specifically human capacity
to remain open toward the world. He may become unable to encounter and
perceive the new, in a new object, or in one previously encountered"
(p. 5). In her summarization of findings, she states that experiencing
life openly, freshly, and keenly, will inevitably involve one in suffer-
ing ". . . and suffering has gone out of style. The well adjusted west-
ern man does not value suffering. He avoids it at all costs. Perhaps the
greatest of these costs is that he must also lose the capacity to feel
anything very keenly, to enjoy surprise or innovation, to be nourished by
beauty" (p. 92). It is disheartening to think that this search for so-
called security could cause a diminishing in the individual's creative
transaction with his environment and a lessening of his potential "to-be".

Rokeach (1960) has written extensively about two simultaneously
functioning needs, of the individual, the personal need to know and the
need to defend against threat. He feels that these perceptive functions
are the major determinants of whether an individual's belief system is
open or closed (p. 68). His research indicates that persons with closed
belief systems are seen to manifest change at some times, and fixedness
at other times, for basically the same reasons. His findings suggest
that an individual who has a closed belief system would lack the personal
autonomy and spontaneity needed for accepting a wide range of experienc-
ing (p. 337).

A major characteristic of the adequate personality, according to
Combs (1959), is his ability to accept any and all perceptions into his
awareness. Adequate personalities do not feel a need to defend themselves

against their experience. "They have an openness or readiness for new experience. . . . The individual able to accept is open to all experience. He has fewer limits imposed upon what he can explore and examine. . . and so is capable of examining even that which is too frightening or unpleasant for less adequate personalities to consider. This straightforward, un-complicated kind of relationship to his experience gives the adequate per-sonality a tremendous advantage in dealing with life, for behavior based upon more and better evidence will almost certainly be more effective, efficient, and satisfying in the long run" (pp. 242-244). This openness, both to receive and to give is a major factor which facilitates the growth of the healthy individual (Jourard, 1963).

Pleasure and suffering - Feeling appears to be the great activating force, the motivator, against which all else that happens to the human be-ing is measured and judged. It appears that the human organism is engaged in a ceaseless attempt to achieve a feeling of satisfaction and well-being and to avoid antithetical feelings. Cantril (1967) writes that "the infant, as well as the adult, is probably unaware that it is feeling that serves as the guide and director of his activities, impelling him to do what he is doing to make him feel better or worse" (p. 98).

There is little argument that feeling is an important part of emo-tion. The relationship is so strong that emotions are usually classified according to whether they are pleasant or unpleasant, that is, do they evoke personal pleasure or suffering. It would seem fairly safe to as-sume that most psychologists today would agree that the concepts, pleasant-ness and unpleasantness, refer to general attitudes of acceptance and re-

jection. In addition, the behavior in pleasantness is directed "toward" the stimulus situation and the behavior in unpleasantness is directed "away from" the stimulus situation (Hunt, 1939, p. 825).

Spinoza (1910) started with striving as the essence of man and described pleasure as its fulfillment, or as that which increases the body's power of acting. Or, more precisely, "pleasure is man's transition from a less state of perfection to a greater." Pain is described in a corresponding way, and the principal emotions are then defined as pleasure or suffering in relation to the objects of experience.

In technical psychology it is generally recognized that feelings and emotions depend upon the cognitive awareness of events and situations. Festinger (1957), for example, pointed out that uncomfortable feelings arise from incompatible cognitive elements. Knowledge, opinions, beliefs, do not always agree with each other. Non-fitting relations among the cognitive elements give rise to uncomfortable feelings with pressures to reduce the cognitive dissonance by changes in behavior, of cognition, and circumspect exposure to new information and opinion.

In discussing the implications of affective arousal, Young (1967) comments that they ". . . are elicited not only from below--from receptor stimulations--but also from above--by the cerebral processes involved in cognition" (p. 38). One must consider the complex experiences that involve meaning and understanding and the feelings which they evoke. Arnold (1960) emphasized also that emotions originate in the appraisal or estimation of an inducing situation. This cognitive origin of emotion distinguishes the emotions of pleasure and suffering from the simple

feelings of pleasantness and unpleasantness that depend upon receptor stimulations (p. 171). Arnold regards sense-bound pleasantness and unpleasantness as rudimentary appraisals (rudimentary evaluations) that depend upon built-in mechanisms.

Max Scheler (1926) argues that pleasantness and unpleasantness, on a higher level, dominate these feelings on the lower, so that in the joy of personal success, or of robust health, we are not disturbed by distress due to injuries or ailments of the body. People who have projects and something to live for are less embarrassed by the body and its accidents. This position is reaffirmed by both Frankl (1963) and Jourard (1963).

Young (1967) talks of a continuum extending from extreme distress to extreme delight. This bipolar continuum concept implies that pleasure and suffering are antagonistic and incompatible. Affective changes cannot occur in opposite directions at the same instant. Pleasure and suffering do not coexist in experience, they alternate (p. 36). Sartre (1962) seems to be in agreement, when he says that "anger is not a greater intensity of joy; it is something else, at least as it presents itself to consciousness" (p. 32).

The humanistic movement in psychology recognizes man's alienation and suffering, but additionally recognizes man's potential for joy. Sartre's (1962) comments illustrate the former: "Lowering the flame of life to a pin-point attitude of Bleakness: the universe is bleak; that is, of undifferentiated structure. Resulting in a drawing back into ourselves, we 'efface ourselves,' seek a refuge. The entire universe is bleak, and it is precisely in order to protect ourselves from its frightful, illimitable

monotony that we make some place or other into a 'shelter'. That is the one differentiating factor in the absolute monotony of the world: a bleak wall, a little darkness to screen us from that bleak immensity" (p. 69).

Confirming the humanistic position, Landsman (1966) feels that the experiencing of joy in childhood and youth not only assists in freeing the self, but intensifies the individual's potential for seeking new experiences. It enables the person ". . . to banish the worst of all experiences--boredom--and to know even in the greatest of depths and of difficulty, and surrounded with the black swirls of the most awful of anguish, that there is a world of joy to be won somewhere" (p. 5).

This study is focused on the affective nature of intense human experience and therefore the research cited is appropriately directed. This is not intended to suggest that behavioral science research, designed to investigate the physical aspects of pleasure and suffering, is unrelated.

Human relationships - It is becoming increasingly clear to those concerned with the understanding of human behavior that "the Self exists only in dynamic relation with the Other" (Macmurray, 1961, p. 17). Nearly all human experience is in one way or another experience that involves other people. Landsman (1961, 1966) is doing pioneer work in this area in the study of "positive human experience" and has indicated in his research (heavily influenced by Maslow) that "the most frequent source of delight to people seemed to be human relationships or relationships with others" (p. 4).

We all have a yearning to communicate with others, except the tiny

minority of persons who for some unknown reason choose isolation as a way
of life, ". . . to experience a sense of participation which will give us
a sense of mutuality, an opportunity to express our feelings and have them
responded to in some manner, and, in the process, have our feelings satis-
fied and our sense of isolation and insulation reduced" (Cantril, 1967,
p. 102).

Fuerst (1965) studied "turning-point experiences" in which each sub-
ject was asked to report "an experience which is perceived as precipitat-
ing a major change" in his life. His findings suggest that "it becomes
immediately apparent how important unsuccessful interpersonal relation-
ships are in negative turning-point experiences. Most of the negative
turning-point experiences listed clearly suggest unsuccessful relation-
ships with other persons" (p. 116).

In a study provoked in part by Fuerst's questioning, McKenzie (1967)
found ". . . that the availability of a helping person is significantly
associated with a positive change in the way negative experiences are
viewed" (p. 34). This finding adds support to the hypothesis developed
by Landsman (1966) which states "that during negative experiences the
availability of a helping person facilitates the "uses of such adver-
sity" (p. 3).

The necessity of others in crystalizing one's sense of being is in-
triguingly expressed by Laing (1962) in his concept of complementarity.
A recognition of one's self is formed as one experiences himself in rela-
tion to, or over-against, others. ". . . A sense of taking will go along
with a sense of giving, for the act of taking will be simultaneously a

giving, and giving will be simultaneously taking." Identity is not derived simply from being nurtured by another, but involves experiencing "power to make a difference to the other" (pp. 70-74). The formation of human personality is primarily a product of this social transaction. We learn the most important things about ourselves from what Sullivan (1947) called "reflected appraisals," inferences about ourselves made as a result of the effectiveness of our human encounters. We sense who we are through these personal interactions.

The significance of the human relationship is most eloquently presented by Landsman (1961):

> Human relationship may perhaps best be described as "one person _caring_ for another". The "caring for" is the essence, it seems to me, the stuff which binds men invisibly together, makes seemingly separate subjects act in concert. It is found in the phenomenon of one person "caring for" another. I have heard some friends with great feeling describe the "caring for" as the basic reason for their meaningful existence. "This is the only reason to live" . . . unlike the sharing of bread, the sharing of experience does not diminish each person's share, but increases it (pp. 47-50).

Self concept - From the theoretical framework of "self-theory," as stated by Combs and Snygg (1959), Rogers (1951), Symonds (1951), Wylie (1961), and others, we start with the basic assumption that any individual's concept of self is a powerful influence in his behavior and that we can better understand a person when we can understand his own picture of himself.

An operational definition of the self concept as formulated by the Vanderbilt-Peabody Self-Concept research group was reported by Taylor (1955) as "the individual's phenomenologically unitary constellation of beliefs about and attitudes toward himself, the organization of his self-

reflexive affective-cognitive structures, as reflected operationally in his description of himself" (p. 205).

The importance of positive transactions for personal adequacy is implied in Gordon's (1966) definition of the self concept as "the total integration of the biological and life experiences an individual has organized and interpreted into one system. It is the product, at any given moment in time, of all the individual's transactions" (p. 53).

Simply restated by Combs (1959), "the self concept serves as a kind of shorthand approach by which the individual may symbolize and reduce his own vast complexity to workable and usable terms" (p. 127).

In a study of the self concepts of adolescents over a two-year period, Engel (1959) reported a relative stability among those subjects whose self concept was positive. Subjects whose self concept was negative at the first sitting were significantly less stable than those whose self concept was positive. The findings also suggested that those subjects who persisted in a negative self concept over the two-year period gave evidence of significantly more maladjustment.

Similar results were reported by Rabinowitz (1966) who found the self regard of adolescents to be relatively stable over the seven years following high school graduation. He noted that while self regard tends to remain relatively stable, the changes that do occur in self concepts appear to lie in the direction of greater maturity and a lessening of the perfectionistic self-ideals of youth.

It appears that self evaluative reports can produce a stable and consistent picture of a person which is congruent with theoretically relevant

variables. It has been reasonably established that self regard is a significant factor in the organization of the personality. There is little doubt that it sets the stage for adaptive encounters of the individual with his environment.

A self concept organized of many positive self definitions provides the individual with a great resource for dealing with life experiences, while a self defined in negative terms appears to be less effective for coping with the exigencies of life. One of the purposes of this study was to explore the relationship between reported intense experience and the individual's concept of himself.

<u>Additional relevant studies</u> - Some of the earliest reported research dealing with affectivity was reported by Jersild (1931). He reported a study in which he had his subjects record in a seven-minute period all of their pleasant experiences which they could recall for the three-week period prior to the time of experimentation. He then had them record all of their unpleasant experiences for this same three-week period. At the time of initial recall, the number of pleasant experiences reported greatly outnumbered the unpleasant. Twenty-one days later the subjects were again asked to recall their experiences of the earlier three-week period. Retention of the originally reported experiences was reliably greater for the pleasant than for the unpleasant.

Meltzer (1931) asked college students to describe all of their experiences which had occurred during Christmas vacation period on the day following Christmas vacation. The students were then asked to rate their experiences as pleasant or unpleasant. Six weeks later, the subjects were

again asked to recall their experiences of the Christmas vacation period.
At this time, the average percent of the pleasant experiences recalled
was greater than that of the unpleasant.

A variation of Meltzer's study was done by Waters and Leeper (1936).
Their investigation was based on the recall of pleasant and unpleasant ex-
periences by students who had just completed the Christmas vacation. Two
recalls were taken, one immediately following the vacation period, the
second by different groups after intervals of 2, 4, 7, 14, 28, 70 and 140
days. At each recall the subjects gave to each experience, one of three
degrees of affective value: slightly, moderately, extremely, pleasant or
unpleasant. These ratings were assigned the experience as of the time of
the occurrence of the experience. At the time of the second recall, the
subjects also indicated, in round numbers, the frequency with which they
had reviewed each experience since it occurred.

The significance of this study is that the results seem to indicate
that experiences of high affective rating tend to be better retained than
those rating low. The retention of experiences from daily life was unre-
lated to the qualitative (pleasant or unpleasant) character of their af-
fective coloring, but was positively related to the intensity or degree of
such affective coloring (p. 212). There was a consistent trend toward a
greater frequency of review of experiences of high affective rating as
opposed to those of low affective rating. The frequency of review was
not related to the qualitative tone of the experience, but rather to the
intensity value of the affective ratings.

During this same period, Menzies (1935) studied the amounts of recall

for pleasant, unpleasant and indifferent experiences of university
students. His measurements were made one, eight, and 29 days after
their occurrence, and measurements were also taken of intensities of feel-
ing-tones. An experimental attempt was made to measure remembering with
the subject exerting a maximum of effort and attention in order to recall
every detail of his experiences. The results seemed to show that under
such conditions, pleasant and unpleasant memories have about equal value.
The experimenter noted that these memories were drawn from a single day of
each subject's life and involved rather mild feelings, generally speaking,
and that a special selection of very intense incidents might show quite
different results, particularly in the case of unpleasant experiences of
traumatic nature (p. 277). Again, as was the finding of Waters and Leeper,
frequency of recall of experiences was increased as intensities of feeling-
tones increased, and this relationship was significantly consistent.

 After surveying the research dealing with affective tone and recall,
Zeller (1950) reported that of the 51 studies of this kind, 32 (63 per
cent) favor more effective recall of the pleasant over the unpleasant,
14 (27 per cent) favor the reverse, and 5 (10 per cent) have neutral or
ambiguous results (p. 42).

 Gilbert (1938) reviewed the research on the relationship of feeling
and memory and concluded that although recalled experiences are closest
to the 'real life situation,' that elusive goal of the psychologist, they
present one difficulty. Most investigators report that recalled experi-
ences become less and less pleasant or unpleasant with an increase in the
time elapsed before recall. Of particular interest is his comment that

the affective tone may even be reversed in retrospect, but whether the change is one of reversal or progressive indifference, unpleasant experiences suffer more than do the pleasant ones (p. 33).

In a current study, Fuerst (1965) found that significant positive changes were reported by individuals, which were brought about by experiences which were extremely negative or unpleasant at the time of occurrence. Fuerst states that "it was observed that although the triggering stimulus of several of the reported turning-point experiences was initially perceived as unpleasant or negative, the after effects were perceived by subjects as beneficial or positive" (p. 114). McKenzie (1967) explored this qualitative reversal and his findings indicated that the availability of a helping person was associated with the change.

Furthering the search for individual well-being is Maslow (1962) who focused psychological attention on the phenomenon of the peak experience. In the peak experience, according to Maslow, the individual perceives and is cognizant, in a non-comparing, non-judgemental manner. At the moment of occurrence, the peak experience is an attentive one, with all the irrelevancies entirely out of the picture. The lover gazing on his beloved, the mother transfixed by her baby, exemplify such profound experiences. Maslow describes this as ". . . fully attending cognition" in contrast to ". . . the product of casual observation" (p. 71). These experiences are for such an individual not only ". . . his happiest and most thrilling moments, but they are also moments of greatest maturity, individuation, fulfillment--in a word, his healthiest moments"(p. 91).

Privette (1964) studied "transcendent functioning," a variety of

positive human experience in which the individual functioned "beyond the predictable modal level" (p. 2). Her findings revealed that there were two main factors involved in "transcendent functioning": "clear focus upon self and object and the relationship between the two, and intense involvement and commitment" (p. 87).

Thorne (1963) reported a clinical technique for systematically gathering existential data concerning peak and nadir experiences in life and presented a tentative classification system for such experiences.

Margoshes and Litt (1966) combined both Maslow's and Thorne's concepts into the larger, affectively neutral and more abstract rubric of "vivid experiences," that is, a category including both peak and nadir experiences. They asked normal and psychotic individuals "which of your major life experiences do you remember most vividly?" (p. 175). The responses were classified into "peak," "nadir," and "doubtful." Differences were noted between the two groups, with normal individuals responding with more peak experiences and psychotic individuals reporting proportionately more nadir experiences.

Statement of the problem

Contemporary literature and research have been cited which establish the need for further study of human experience and its effects on individual well-being. References were noted which strongly suggest a positive relationship between openness to one's experience and personal adequacy. Other sources were cited which show the effects of feeling on individual functioning. In addition, a dynamic relationship was found to exist between positive human relationship and high self regard.

This study explores the phenomena of intense human experience, which is defined as follows:

Intense human experience: is the most intense experience reported by the subject, the one which was felt to have had the greatest personal impact.

The study seeks answers to the following questions:

(1) Are intense human experiences reported as pleasurable, as suffering, or a combination of both?

(2) Are intense human experiences reported as involving one's self in relation to others, one's self in relation to the external world, or an intrapersonal experience?

(3) What are the effects of reported intense human experience on the individual; does it increase his potential for seeking wider ranges of experience, an "opening of self," or does it limit the individual's search for experiencing, a "closing of self?"

In addition, a second portion of the study explored the relationship between the inferred effects of reported intense experience and the individual's perceptions about himself, his self concept.

The terms used, and their definitions, are:

Intense Pleasure Experience: An intense pleasure experience is a report of a subject experiencing of what is subjectively recognized to be the most fulfilling, gratifying, joyous, and satisfying experience which the person has ever had.

Experiencing is best described by Gendlin (1962) as an ever present looking inward for felt meanings, a focusing of attention inward, the inward sensitivity or receptivity of a living body. He states, "experiencing is a constant ever present, underlying phenomenon of inwardly sentient

living, and therefore there is an experiential side of anything, no matter whether it is a concept, an observed act, an inwardly felt behavior, or a sense of a situation" (p. 15).

Intense Suffering Experience: An intense suffering experience is a report of a subjective experiencing of what is subjectively recognized to be the most unpleasant, worst, painful, and distressful experience which the person has ever had.

Bitter-Sweet Experience: A bitter-sweet experience is a report of a subjective experiencing which contains both the elements of suffering and pleasure (in this sequence), and is subjectively recognized to be predominantly pleasurable.

Sweet-Bitter Experience: A sweet-bitter experience is a report of a subjective experiencing which contains both the elements of pleasure and suffering (in this sequence), and is subjectively recognized to be predominantly suffering.

Experience with Another: An experience with self in relation to another person or persons must contain a strong element of an interpersonal transaction, a human encounter. The mere presence, or a vague awareness of another person, is not sufficient.

Landsman (1961) has suggested that human experience which is positive in nature can be classified as involving a relationship of the person with (1) another person or persons, (2) self, and (3) the external world. In view of the relatedness to this research, it is important to note that there are differences in the way that this category is being used in this study. This category is somewhat tighter, and requires more of an actual encounter than that proposed by Landsman.

Experience with Self: An experience with self is an intrapersonal experience, an intensified awareness of one's being.

Experience with External World: An experience with self in relation to the environment is one where the external event or happening is dominant.

Opening Experience: An opening experience is a "psychologically freeing" experience, which reduces defensiveness and creates an increased opportunity for the person to seek a wider range of experiencing.

<u>Closing Experience</u>: A closing experience is a "psychologically scarring" experience, which increases defensiveness and encourages <u>avoidance</u>, thus reducing the person's potential range of experiencing.

The following experiences reported by two pilot study subjects are presented along with their judged categorization:

<u>Subject 2</u>, a 21-year-old female, reports an experience which occurred when she was 17:

> Probably the most intense experience from which the most intense personal suffering was endured was an illegal abortion. At the time, the only thought in my mind was that I did not under any circumstances want to go ahead and give birth to an unwanted child. Never did I realize that the feeling of shame, guilt, and suffering would come over me like it did and haunt me at all times.
>
> Now that a number of years have passed, I still avoid thinking about it as the pain is still there and probably always will be.

This intense experience is one intrapersonal suffering, resulting in an inferred "closing of self." The individual appears to have been "overwhelmed" by the experience, and her report suggests that she has become "closed," possibly more defensive, and will probably avoid seeking wider opportunities for potential experiencing.

<u>Subject 4</u>, an 18-year-old female, reports an experience which has just occurred:

> There is a boy that I feel very strongly for. I don't attempt to label this feeling, but I suppose I could say that it is rapport, communication, and physical attraction. He never shows what he is feeling (deep feelings), and he doesn't express his convictions. A person like him is very hard to find. By way of physical contact I had an intense feeling of mental communication with him. It was like telepathy. Because I was and am now both fascinated with telepathy and with him, it became even more intense.
>
> I was sitting near him on an empty school bus. There was total

silence. (It doesn't bother us to be silent.) There was
total silence for <u>thirty</u> minutes. Then I had to touch his
hand. He would never be the first to do anything. He
won't <u>reach out</u>. He has such beautiful hands; very strong
and slender. I was searching and asking, begging him to let
some of <u>himself</u> be communicated to me. Anything that he be-
lieves or needs or feels. (I know that he is much more in-
telligent than I am). I felt a tremendous intuitive compul-
sion to touch him, so I closed my fingers around his and
after a few minutes he nearly crushed my hand. At that
moment I felt as though we, in silence, had said something
that has no verbal expression. For one second we overcame
our <u>separateness</u>.

It was a discovery, a first discovery, but it was one I had
intuitively realized before, so it wasn't intense because it
was just new. I feel that discovery never ends, and one second
of communication is hardly all that anyone should strive for.
I think that I could feel even more intense with the same person.
Possibly and very probably, I could feel this intense with a
number of individuals. I must stress that my means of having
this experience was not <u>the</u> experience itself. There could be
many other means to achieve this same end. I could find this
same rapport again with a male or a female. Ironically, the
most difficult thing for humans to do is to communicate with
one and other. Some don't even want to; some never even think
about it; but I think that it is necessary for human fulfill-
ment.

This intense experience is one of pleasure with another, resulting in

an inferred "opening of self." The individual reports an experience which

she "overwhelms" and consequently feels more "open" and will probably seek

wider ranges of experiencing.

Limitations of the study

Only the single most intense experience reported by an individual was

studied. Part I examined reported intense experience and evaluated and

classified its inferred effects. Part II explored the relationship be-

tween the inferred effects of reported intense experience and the indivi-

dual's perceptions about himself. The Tennessee Self Concept Scale was

administered to obtain self concept ratings. Discussion of this instrument will follow in Chapter II. Basic data were collected by means of self-report, obtained through the use of questionnaires. Use of this method will also be discussed in Chapter II. External validation of the data was not attempted, for that was beyond the scope of the study.

Summary

In modern society there is an increasing awareness that "the proper study of mankind is man!" The social and behavioral sciences are growing rapidly and man is being studied from many diverse angles. Unfortunately much of the early work was done in the form of unrelated studies, where findings and results were of little value when applied to the "whole man." There is now, however, a humanistic movement in psychology underway, which is giving emphasis to the exploration of the qualitative differences in human experience. This is providing a foundation for the better understanding and the ultimate improvement of the contemporary human condition.

This study extends the humanistic movement into the phenomenon of intense human experience. Narrative accounts of intense human experience were examined for elements of (1) pleasure of suffering; (2) personal involvement with another, one's self, or the external world; (3) psychologically freeing or disabling; and (4) relationship to self perception.

Pilot study

A pilot study was undertaken to explore whether the questionnaire method could be effectively utilized to obtain descriptions of intense personal experience, its reported effect, and to determine if these narrative accounts could be systematically evaluated.

Data were obtained from forty college students, twenty-one males and nineteen females, who were requested to respond to a two-part questionnaire (Appendix A). The responses were completed during regularly scheduled class periods. A preliminary investigation, where questionnaires were given to the respondents and collected at a later date, had proven unsatisfactory.

Before the questionnaire was distributed to the subjects, a brief background of the humanistic movement in the behavioral sciences was presented, and the cooperation of the participants was requested. The significance of each individual's contribution was emphasized and assurance was given that the respondent would remain anonymous.

Part A of the questionnaire requested that the respondent tell about his <u>most</u> <u>intense</u> <u>experience</u> in his own words:

" All of us have experienced feelings of intense personal pleasure and intense personal suffering. Take a few moments to think of your most intense experience, the one which had the greatest personal impact. Describe your feelings, as completely as you can. You may include any

details, however intimate or personal they may be. You do not have to sign your name or otherwise identify yourself."

The respondent was also asked to record his sex, his present age, and his age when the reported experience occurred. When Part A was completed, the subject was instructed to place it in the provided envelope, and was then given Part B of the questionnaire, which reads as follows: "How has this experience made you feel?" It was thought that it might be better for the subject to respond to Part A of the questionnaire before viewing Part B. This was to eliminate any possible influence of the question asked in Part B on the subject's selection of experience to be reported. When Part B was completed, the subject was requested to place it in the envelope also, and then return the envelope to the examiner.

Evaluating the responses - The responses to the questionnaire were re-typed uniformly.

Five judges were called together for a period of instruction and practice. One judge was the writer; another judge was the dean of student personnel services at a junior college, holding the Ph.D. degree; the other three judges were counselors at a junior college, having master's degrees.

The judges were requested to become familiar with the terms used in the study and were provided with the definitions previously presented in Chapter I.

The judges were then instructed as follows:

I. Classify Part A of the questionnaire into one of these four categories. Record your responses on the Experience Rating Sheet (Appendix B):

      a. Intense Pleasure Experience
      b. Intense Suffering Experience
      c. Bitter-Sweet Experience
      d. Sweet-Bitter Experience

II. Classify Part A of the questionnaire into one of these three categories:

      a. Experience with Another
      b. Experience with Self
      c. Experience with the External World

III. Classify Part B of the questionnaire into one of these two categories:

      a. Opening Experience
      b. Closing Experience

Eight questionnaires were presented for evaluation and classification. When the judging of these questionnaires was completed, the differing evaluations were discussed, clarification was made, but no attempt was made to enforce consensus. Emphasis was placed upon understanding the procedure and the categories. As a result of the discussion, the judges felt that adequate understanding of the procedure existed, and the remaining questionnaires were evaluated and classified, with no further discussion.

Two of the pilot study experiences reported by female subjects were previously presented in Chapter I. Two additional experiences, reported by male subjects, were were also discussed by the judges.∙ See below.

Subject 3, a 20-year-old male, reports an experience which occurred when he was 19:

> I feel the most personal suffering I have ever experienced was when I took a girl out just to see what I could get. We had dated through high school and had never had sexual relations with each other. At the time it was a personal pleasure. When I took her home and later thought about it, I felt so

low that I could probably crawl under an ant's belly.
She was a respectable girl and now I had made her
appear cheap in my eyes.

I know I can never take her out again and I know I will
never take advantage of a girl again. I hope this experi-
ence will never return to me, as I am still suffering from
the first time. I can't see for the life of me how people
exist, when they do the same as I did, night after night.
This experience has given me a horrible outlook upon myself.
I can only pray I can in some way correct it to set my mind
at ease.

Part A of this questionnaire was judged to be a report of a Sweet-
Bitter Experience. It was felt that this narrative contained both the
elements of pleasure and suffering (in this sequence) and that it was sub-
jectively recognized to be predominantly suffering. In addition, Part A
was judged to be an interpersonal relationship, an Experience with Another.

Part B of the narrative, which was in response to the question of
"how has this experience made you feel?" was judged to be a Closing Experi-
ence, one which was felt to be "psychologically scarring" to the subject,
who feels diminished as a result of the experience.

Subject 8, a 25-year-old male, reports an experience which occurred
when he was 18:

Seven years ago my father died. I had left the University
to go to ----- to see him, as things were looking bad.
When I got to ----- I was so bad off myself with the flue
that the doctor refused to let me see him and put me in bed.
Early next morning, my father died. My younger brother and
I were in bed at an aunt's when we were told. My first re-
action was intense personal sorrow for me [sic] and self
pity; also sorrow for my brother and mother, but mostly for
me. I cried for over half an hour, when suddenly I realized
that I was being very selfish and instead of desiring com-
for, I should be offering it to the ones who needed me most;
because I then realized I was the head of our family.

At that time I grew up and became a man. I became ready to
face the many acute situations in life which have much emo-
tional content.

Part A of the above questionnaire was judged to be a report of an Intense Suffering Experience. This narrative was evaluated as subjectively painful and distressful. Part A was also categorized as an Experience with Another because of the references made by the subject of his relationships to other persons.

Part B was judged to be an Opening Experience. The subject interprets the experience as having had a positive influence on his personal growth.

Results of the Pilot Study - It was found that a minimum of four of the five judges agreed (80 per cent judging agreement) on the classification of 37 of the 40 (92.5 per cent) reported experiences, as to whether the experience was: 1) Pleasure, Suffering, Bitter-Sweet, or Sweet-Bitter experience; 2) An experience with Another Person, with One's Self, or with the External World, and 3) An Opening or Closing experience.

Table 1 is a tabulation of the results of the judging.

Use of the self-report

For many years there has been controversy in the professional literature about the validity of this and other introspective methods. Allport (1942) stated that "if we want to know how people feel, what they experience and what they remember, what their emotions and motives are like, and their reasons for acting as they do, why not ask them?"

It also has been recently suggested by Maslow (1965) and Jourard (1966) that psychologists return to introspection as a means of understanding human experiencing.

TABLE 1

Summarization of Judges' Ratings of Pilot Study Questionnaires*

	Number
I	
Pleasure	13
Suffering	14
Bitter-Sweet	4
Sweet-Bitter	6
Total	37
II	
With Another	28
With Self	6
With External World	3
Total	37
III	
Open	19
Close	18
Total	37

*Classification of individual experience appears in Appendix D.

It seems apparent that the best vantage point for understanding an individual's behavior is from the individual's internal frame of reference. Rogers (1961) feels that behavior can best be understood by "gaining in so far as possible, the internal frame of reference as nearly as possible through his eyes"(p. 494).

Young (1967), noting that subjective methods have been unpopular for several decades in the study of affective experience, advises that "almost everyone (with or without the benefit of psychological training) can report his likes and dislikes" and that this functional or conative type of report is reliable (p. 32).

In a study designed to explore the validity of self-report, Walsh (1965) questioned if subjects would distort information about themselves under an experimental, financial incentive condition, and explored whether one method of collecting data was more accurate than another. He used 270 male undergraduate students and obtained self-reports using three methods: (1) the questionnaire method, where each subject was asked to respond in writing to direct questions; (2) the interview method, with the subjects seen individually, and (3) the personal data blank, where subjects responded in writing to statements rather than to direct questions.

The experimenter concluded that an experimental financial incentive to distort has little effect on the accuracy of self-reports for the items used in the study. There were no differences between scores for the questionnaire method, the interview method and the personal data method across both control and experimental populations. The results indicate that no one method elicits more accurate self-reporting than another.

Combs, Soper, and Courson (1963) point out several weaknesses of the self-report as a data source. Their impressions are that not only may the individual not be able to translate into words the things he wants to, but he may not be conscious of all his experiences and therefore may not communicate completely; or he may be conscious of the experiences but may be unwilling to report them as he really feels.

After evaluating the aforementioned research, along with the experience gained through the use of the pilot study, it was concluded that the questionnaire, as developed and administered, was a satisfactory instrument for obtaining descriptions of intense experience, its reported effect, and that these personal narratives could be systematically interpreted.

Subjects

The full study included 217 subjects, examined in Table 2. One hundred sixty of these subjects (74 per cent) were day and evening students enrolled in a public junior college course designed to encourage self-exploration. The remaining 57 subjects (26 per cent) were graduate students enrolled in education classes at two state universities.

Part I of the study, which examined reported intense experience and evaluated and classified its inferred effects, included all of the subjects, while Part II, which explored the relationship between the inferred effects of reported intense experience and the individual's self-concept, was limited to 55 of the junior college group (27 males and 28 females).

The day and evening student population studied represents a general

cross-section of rural, small town, and city residents, having sufficient age, comprehension, and command of the language to respond effectively to the requested self-reports.

TABLE 2

Distribution of Subjects

Ages	Number		
18-22	93	Range	18-62 years
23-27	51	Median age	23
28-32	25	Mode	19 years
33-37	17	Males	101
38 +	31	Females	116
Total	217		

Part I

The first portion of the study deals with reported intense experience and involves the evaluation and classification of its inferred effects. The literature, in this area, indicates that both pleasurable and suffering experiences have the potential for recall. It appears that affective tone, i.e., the intensity factor of the experience, is a major determinant of recall.

The findings of the exploratory study suggested that the intensity factor might have favored the recall of suffering experiences and were the basis for the following hypothesis:

Hypothesis I: When individuals are asked to report intense experiences, the frequency of experiences reported as _Suffering_ is significantly greater than those reported as _Pleasurable_.

Landsman (1961) devised a classification system of positive human experience which divided human experiences according to whether they involve one's:

    a) Self in relation to others

    b) Intrapersonal experience

    c) Self in relation to environment.

Landsman (1966) reports that the most frequent source of delight to people seemed to be one's relationships with others.

McKenzie (1967) used Landsman's classification system for the categorizing of negative human experience and found that experiences involving _self in relation to others_ were reported most frequently. Adding support to Landsman's hypothesis is Fuerst (1965), whose data indicated that there were no groups for which the importance of turning-point experiences were reported as being a change in one's _self in relation to environment_, significantly more often than as being a change in one's _self in relation to others_, or an _intrapersonal_ change.

Landsman found that positive, _intrapersonal_ experiences occurred with greater frequency than one's _self in relation to environment_ experiences. McKenzie's findings indicated the reverse to be true in regard to negative experiences, but to a lesser degree.

These results, along with the trends suggested by the exploratory study, gave rise to the following two-part hypothesis:

Hypothesis IIa: When intense experiences are so classified, the frequency of experiences reported with <u>Another Person</u> will be significantly greater than those reported with <u>Self</u>.

Hypothesis IIb: When intense experiences are so classified, the frequency of experiences reported with <u>Self</u> will be significantly greater than those reported with the <u>External World</u>.

Human experience research has established a relationship between pleasurable experiencing and movement toward greater individual openness. Landsman (1966) has stated that the experiencing of joy in childhood and youth both frees the individual and creates an openness for even greater intensity of experiencing.

Fuerst (1965) and McKenzie (1967) have assembled data which suggest that negative experiences have the potential to become either positive or negative experiences when viewed in retrospect from the point of view of the experiencer. Fuerst also found that in no case was an initially positive experience reported as a negative turning-point experience, i.e., as having caused lasting harmful effects.

There appears to be recognizable differences between <u>Opening</u> and <u>Closing</u> experiences. In an experience inferred to be <u>Opening</u>, the individual seems to "overwhelm" the situation. His reported interpretation of the event is one which suggests that the experience is viewed as "psychologically freeing" and therefore enables him to seek wider ranges of experiencing. The following is representative of this condition:

<u>Subject 80</u>, a 32-year-old male, reports an experience which occurred when he was 21:

The greatest and most intense experience which was bestowed on me was my marriage day. I was hearing every word spoken by the minister, understanding their deepest meaning, and having the satisfaction of receiving the responsibility of my wife. Being able to love my wife to the fullest extent and being able to do my very best to make her the happiest.

This has indeed given me everything to live for, a reason to use each day. My marriage gives me not only companionship but a wonderful someone that I may share my life with.

The opposite appears to occur with experiences judged to be Closing. Here, the individual views himself as "overwhelmed" and reports a desire to avoid or limit new experiencing, possibly as a result of the "psychologically scaring" effect of the incident. This situation is exemplified by this narrative:

Subject 75, a 24-year-old female, reports an experience which occurred when she was 20:

Four years ago, while doing my housework, I had a pail of boiling hot water on the floor. I left the room in which I had set the water for mopping, and used the bathroom. While using the bathroom, my little girl started crying. Not knowing why she was crying, I paid no attention to her. On returning to the living room, I found her buttocks in the water. She died, after becoming infected, two weeks later.

This experience has made me refuse to take a job with children (of any nature). I feel very guilty.

The following hypothesis is offered regarding the intense human experiences collected in this study:

Hypothesis III: In contrast to the inferred effects of the Pleasurable experiences, a significantly greater frequency of Suffering experiences will result in an inferred Closing of the individual to similarly intense experiences, the reverse, Pleasurable experiences being associated with Opening.

Sweet-Bitter experiences contain both the qualitative elements of pleasure and suffering (in this sequence), and are recognized subjectively to be prodiminantly suffering. This strongly suggests that these experiences can create a Closing of the individual. A report of this kind of experience was presented previously in this chapter. The reverse would seem to be true for the experiences inferred to be Bitter-Sweet, since they are subjectively recognized to be predominantly pleasurable. The hypothesis developed regarding these experiences is:

Hypothesis IV: In contrast to the inferred effects of the Bitter-Sweet experiences, a significantly greater frequency of Sweet-Bitter experiences will result in an inferred Closing of the individual to similarly intense experiences, the reverse, Bitter-Sweet experiences being associated with Opening.

Part II

It has been established that self concept differences are significantly related to other important differences in people. A great deal of data is available in this area, but many questions remain unanswered. This portion of the study examines the relationship between the inferred effects of intense experience, i.e., Opening or Closing, and the individual's self concept, as measured by the Tennessee Self Concept Scale.

Based upon the available research, it would seem reasonable to speculate that expressed feeling about one's most intense experience is indicative of one's feelings about himself. This suggests that individuals who report intense experiences which are inferred to be Closing experiences may differ in their self concept from those individuals who

report intense experiences which are inferred to be Opening experiences.
The data in this part of the study were investigated in order to support
or reject the following hypothesis:

Hypothesis V: Individuals, whose reported experiences are inferred
to be Opening experiences, will be significantly higher in their overall
level of self esteem, as measured by the Tennessee Self Concept Scale,
than those who have reported experiences inferred to be Closing experi-
ences.

Testing the hypotheses

The intense experience questionnaire (Appendix A) was administered
to the subjects, previously described. The same procedure was used in
the administration of the questionnaire as was noted earlier in the dis-
cussion of the pilot study.

The responses to the questionnaire were re-typed uniformly, prior
to judging. Three of the judges previously used in the pilot study, ex-
cluding the investigator, classified the responses into the following
categories:

I. Part A of the questionnaire as one of the following;
    a. Intense Pleasure Experience
    b. Intense Suffering Experience
    c. Bitter-Sweet Experience
    d. Sweet-Bitter Experience

II. Part A of the questionnaire as one of the following;
    a. Experience with Another
    b. Experience with Self
    c. Experience with the External World

III. Part B of the questionnaire as one of the following;
    a. Opening Experience
    b. Closing Experience

A minimum of two of the three judges (66.6 per cent agreement between the judges) was required for a response to be used in the study. Seven responses (3 per cent) did not meet this minimum judging requirement and therefore were excluded from this study. Examples of these are a 21-year-old male who reported an experience which occurred when he was 18:

Part A - The most intense feeling I even [sic] had was when I was heart [sic] by a garil [sic]. I was in high school, in the 12th graid [sic] and that I can't tell to anyone about [sic]. I am sory [sic] that I can't help you in this question.

Part B - no response;

and, a 20-year-old male who reported an experience which occurred when he was 18:

Part A - I have feelings of joy, freedom and a very highly emotional state. At my present stage of life things which I considered to be very important have seemingly lost their value.

Part B - Life in itself is very baffling because of the many changes that are now taking place. Nothing seems to have a whole lot of meaning now.

An additional six questionnaires (3 per cent) were returned unresponded to by the subjects. This resulted in 217 of the questionnaires (94 per cent) being used in the final study out of the 230 originally administered.

Use of the Tennessee Self-Concept Scale

Since the self concept by definition pertains to the private, phenomenal world of each individual, which is not directly observable, evaluation is not an easy task. Research in this area has involved innumerable devices for measuring the self concept. None of these appear

to have been universally applicable and there is still no standard yard-
stick.

The Tennessee (Department of Mental Health) Self Concept Scale
(TDCS) was selected because it is simple, well standardized, self-adminis-
tering, and can be used with subjects having at least a sixth grade read-
ing level (Appendix C). It consists of 100 self descriptive statements
which the subject uses to portray his own picture of himself.

The TSCS is available in two forms: a Counseling Form and a
Clinical and Research Form. The Counseling Form was found more suitable
for this study because an overall level of self esteem could easily be
developed (Total P Score). This (P) Score is arrived at by using ninety
of the items. Ten of the items (91-100) of the TSCS have been borrowed
from the L-Scale of the Minnesota Multiphasic Personality Inventory (1951)
and are used to develop a Self Criticism Score, which is used in conjunc-
tion with, but not part of, the (P) Score. The Self Criticism Score was
not used in this study. The (P) Score was used as a basis for the "High"
and "Low" self concept ratings.

Development of the TSCS - The original work on the scale began in
1955 with a pool of items derived from a number of other self concept
measures, including those developed by Balester (1956), Engle (1956), and
Taylor (1953). Items were derived also from written self descriptions of
patients and non-patients.

Wehmer and Izard (1962) have shown a high correlation between a
Self Rating Postiive Affect Scale and the TSCS. Piety (1958) has shown
agreement between the TSCS and self concept estimates derived from

projective drawings. A recent study by Bealmer, _et al_. (1965) shows

significant relationships between the TSCS and the unstructured approach

of the Twenty Statements Problem. The instrument's author, Fitts (1965),

has demonstrated that such demographic variables as age, sex, race, in-

telligence, and education have little effect on the individual's self

concept, as measured by the TSCS.

Administration of the Tennessee Self Concept Scale.- Prior to the

presentation of the intense experience questionnaire, fifty-five of the

previously mentioned subjects were administered the TSCS (Part II of the

study). This sequence of presentation was designed to avoid the possi-

bility of an "affective set" which might have been induced by the re-call

of the intense experience and could possibly have had a temporary effect

on the TSCS.

When the TSCS and the questionnaire were collected, they were

coded in order that they could be matched for purposes of the study.

The TSCS was scored, and the median level of self esteem (Total P Score)

was established. This is the most important single score on the Counsel-

ing Form. Persons with high scores tend to like themselves, feel that

they are persons of worth and value, have confidence in themselves, and

act accordingly. People with low scores are doubtful about their own

worth; see themselves as undesirable; often feel anxious, depressed,

and unhappy; and have little faith or confidence in themselves.

For purposes of this study, those scores below the study median

were designated as "Low" scoring subjects, and those scores above the

median were designated as "High" scoring subjects.

Analysis of the data

      The following procedures were used to investigate the hypotheses in this study:

      Hypothesis I: The frequency of reported intense experiences inferred to be Suffering experiences, as well as the frequency inferred to be Pleasure experiences, was determined. The $\bar{z}$ test was used to determine the significance of difference.

      Hypothesis II: The frequency of experiences judged according to whether they involved one's: a) Self in relation to others; b) intrapersonal experience; and c)Self in relation to environment, was tabulated. The $\bar{z}$ test was used, in part a of the hypothesis, to determine the significance of difference between the Another Person and Self categories, and was used again for the same purpose in part b to test the Self and External World categories.

      Hypothesis III: The frequency of Pleasure experiences, inferred to be Opening and Closing experiences, was tabulated. The $\bar{z}$ test was used to determine the significance of difference between the "pleasure open" and the "pleasure closing" categories.

      The frequency of Suffering experiences, inferred to be Opening and Closing experiences, was tabulated. The $\bar{z}$ test was used to determine the significance of difference between the "suffering open" and the "suffering closing" categories.

      Hypothesis IV: The frequency of Bitter-Sweet experiences, inferred to be Opening and Closing experiences, was tabulated. The $\bar{z}$ test was used to determine the significance of difference between the "bitter-sweet open" and the "bitter-sweet close" categories.

The frequency of Sweet-Bitter experiences, inferred to be Opening and Closing experiences, was tabulated. The $\bar{z}$ test was used to determine the significance of difference between the "sweet-bitter open" and the "sweet-bitter close" categories.

Hypothesis V: The Total P Scores (level of self esteem measure) of the TSCS, obtained by the subjects, were ranked. Those scores below the median were designated as "Low" scoring subjects, and those scores above the median were designated as "High" scoring subjects.

The inferred effects of the subjects' most intense experience, i.e., judged Opening or Closing, was matched with the subjects' Total P Score. The data obtained were then divided into the following four categories:

    a) Opening experience--"High" self esteem
    b) Opening experience--"Low" self esteem
    c) Closing experience--"High" self esteem
    d) Closing experience--"Low" self esteem

Every subject in both groups obtained one of two possible scores so the frequencies obtained were represented in a 2 X 2 contingency table. The Fisher Exact Probability Test was used to determine whether the two groups differed in the proportion with which they fell into the two classifications.

After these procedures were completed, the investigator and one of the judges, re-read each of the reported intense experiences in order to determine the basic content of the narrative. The repetitive themes were then tabulated by category.

This portion of the study was exploratory in nature and the formal method of Content Analysis was not employed.

CHAPTER III

RESULTS

Part I of this study was designed to evaluate and classify the
inferred effects of reported intense experience. Data were obtained for
this portion of the study through the administration of the intense ex-
perience questionnaire, to the subjects described previously. The clas-
sification of the responses was accomplished by use of the judging
procedures described in Chapter II.

Only those experiential reports which received a minimum of 2 of
the 3 judges (66.6 per cent agreement between judges), in all three cate-
gories, are included in the study. Seven responses (3 per cent) did not
meet this minimum judging requirement and were excluded from the study,
as were six questionnaires (3 per cent) which were returned, unresponded
to by the subjects. Therefore, of the 230 originally administered ques-
tionnaires, 217 responses (94 per cent) are included in the study.

The summary of the classification of the responses is shown in
Table 3.

Pleasure and Suffering experiences

Four hypotheses were presented. The first was that when indivi-
duals are asked to report intense experiences, the frequency of experi-
ences reported as Suffering is significantly greater than those reported
as Pleasurable.

An intense Pleasure experience is a report of a subjective experi-
encing of what is subjectively recognized to be the most fulfilling,

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TABLE 3

Summarization of Judges' Ratings of Reported Intense Experiences*

	Number	Per cent
I		
Pleasure	60	27.6
Suffering	108	49.8
Bitter-Sweet	21	9.7
Sweet-Bitter	28	12.9
Total	217	100.0
II		
With Another	165	76.0
With Self	34	15.7
With External World	18	8.3
Total	217	100.0
III		
Open	106	48.8
Close	111	51.2
Total	217	100.0

*Classification of individual experience appears in Appendix E.

gratifying, joyous, and satisfying experience which the person has ever had.

An intense <u>Suffering</u> experience is a report of a subjective experiencing of what is subjectively recognized to be the most unpleasant, worst, painful, and distressful experience which the person has ever had.

Table 4 shows that of the 168 experiences judged either <u>Pleasure</u> or <u>Suffering</u>, 60 (35.7 per cent) were judged <u>Pleasure</u> experiences and 108 (64.3 per cent) were judged <u>Suffering</u> experiences.

The $\bar{z}$ test was used to determine the significance of difference between these two kinds of experience, according to the following formula:

$$z = \frac{fo-fe}{\sqrt{N \ pq}}$$

On the basis of this test, the H_o can be rejected at a .001 level of confidence, strongly suggesting that the frequency of reported intense experiences judged <u>Suffering</u> is significantly greater than the number of experiences judged <u>Pleasurable</u>.

TABLE 4

Experiences Judged Pleasure and Suffering

	Number	Per cent
Pleasure	60	35.7
Suffering	<u>108</u>	<u>64.3</u>
Total	168	100.0

$\bar{z} = 3.7033$; df = 1; p = .001

Experiences with Another Person, with Self, and with the External World

The second hypothesis consisted of two parts. The first part was designed to test the significance of the human relationship in reported intense experience and stated that when intense experiences are so classified, the frequency of experiences reported with Another Person will be significantly greater than those reported with Self.

An experience with Another Person is an experience with self in relation to another person or persons, and must contain a strong element of an interpersonal transaction, a human encounter. The mere presence or a vague awareness of another person is not sufficient.

An experience with Self is an intrapersonal experience, an intensified awareness of one's being.

Table 5 shows that of the 199 experiences judged either with Another or with Self, 165 (82.9 per cent) were judged to be with Another and 34 (17.1 per cent) were judged to be with Self.

TABLE 5

Experiences Judged with Another Person and with Self

	Number	Per cent
With Another	165	82.9
With Self	34	17.1
Total	199	100.0

$\bar{z}$ = 9.192; df = 1; p = .001

The $\bar{z}$ test was used to compute the significance of difference between the with <u>Another</u> and with <u>Self</u> categories, and the H_o can be rejected at the .001 level. The data support the contention that intense experiences are significantly more often associated with <u>Another</u> than with <u>Self</u>.

The second portion of this hypothesis examined the relationship between reported intense experiences judged to be with <u>Self</u> and experiences judged to have occurred with the <u>External World</u>. It posited that when intense experiences are so classified, the frequency of experiences reported with <u>Self</u> will be significantly greater than those reported with the <u>External World</u>.

An experience with the <u>External World</u> is an experience with self in relation to the environment, where the external event or happening is dominant.

As noted in Table 6, of the 52 experiences judged with <u>Self</u> and with the <u>External World</u>, almost twice as many experiences were judged to have occurred with <u>Self</u>, 34 (65.4 per cent), as compared to experiences which were judged to have occurred with the <u>External World</u>, the number being 18 (34.6 per cent).

The $\bar{z}$ test was used to investigate the difference between these two classifications and it was found that the H_o can be rejected at the .05 level of confidence.

There is a strong indication that reported intense experiences are more often associated with <u>Self</u> rather than with the <u>External World</u>, but apparently not to the same degree as they are associated with <u>Another</u>.

TABLE 6

Experiences Judged with Self and with External World

	Number	Per cent
With Self	34	65.4
With External World	18	34.6
Total	52	100.0

$\overline{Z}$ = 2.219; df = 1; p = .05

Opening and Closing experiences

The third hypothesis dealt with the inferred polarizing effects of *Pleasure* and *Suffering* experiences, i.e., *Opening* and *Closing* the individual for experiential potential, and stated that in contrast to the inferred effects of the *Pleasurable* experiences, a significantly greater frequency of *Suffering* experiences will result in an inferred *Closing* of the individual to similarly intense experiences, the reverse, *Pleasurable* experiences, being associated with *Opening*.

An *Opening* experience is a "psychologically freeing" experience which reduces defensiveness and creates an increased opportunity for the person to seek a wider range of experiencing.

A *Closing* experience is a "psychologically scarring" experience, which increases defensiveness and encourages avoidance, thus reducing the person's potential range of experiencing.

Table 7 shows that of the 60 intense experiences judged *Pleasur-*

able, 59 (98.3 per cent) were judged _Opening_ and 1 (1.7 per cent) was judged _Closing_.

TABLE 7

Pleasure Experiences Judged Open and Close

	Number	Per cent
Open	59	98.3
Close	1	1.7
Total	60	100.0

$\bar{z}$ = 7.494; df = 1; p = .001

The H_o can be rejected at the .001 level of confidence using the $\bar{z}$ test of the significance of difference between the _Pleasure Open_ and _Pleasure Close_ experiences. This strongly indicates that intense _Pleasure_ experiences tend to _Open_ the individual to wider potential experiencing.

Exploring the effects of _Suffering_ experiences, Table 8 shows that of the 108 experiences judged as _Suffering_, 25 (23.1 per cent) were inferred to be _Opening_ experiences, while 83 (76.9 per cent) were judged to be _Closing_ experiences.

Here again, the H_o can be rejected at the .001 level of confidence, using the $\bar{z}$ test of the significance of difference between the _Suffering Closing_ and the _Suffering Opening_ experiences. This suggests that _Suffering_ experiences have an inferred tendency to _Close_ or restrict the individual's life space.

TABLE 8

Suffering Experiences Judged Open and Close

		Number	Per cent
Open		25	23.1
Close		83	76.9
	Total	108	100.0

$\bar{z}$ = 5.581; df = 1; p =   .001

It is emphasized that in 59 instances out of 60 that Pleasure ex-
periences were inferred to create an Opening personal climate, while
Suffering experiences were inferred to Close the individual in 3 out of
every 4 of the reported experiences.

Table 9 shows the inferred effects of reported intense experience
(Opening and Closing) as reported by the 101 male subjects. In 42 of
the cases (41.6 per cent), the effect was judged as Opening, while in 59
reports (58.4 per cent) the effect was judged as Closing. A $\bar{z}$ test was
done and this difference was found not to be significant.

TABLE 9

Male Experiences Judged Open and Close

		Number	Per cent
Open		42	41.6
Close		59	58.4
	Total	116	100.0

$\bar{z}$ = 1.636; df = 1; ns

Looking at the inferred effects of reported intense experience by females, Table 10 shows that 64 (55.2 per cent) of the 116 experiences were inferred to be <u>Opening</u>, while 52 (44.8 per cent) were judged <u>Closing</u>. The results of the $\bar{z}$ test found the difference to be not significant.

TABLE 10

Female Experiences Judged Open and Close

		Number	Per cent
<u>Open</u>		64	55.2
<u>Close</u>		52	44.8
	Total	116	100.0

$\bar{z}$ = 1.114; df - 1; ns

No significant differences are noted between the male and female responses in the <u>Opening</u> and <u>Closing</u> effects of reported intense experience.

Bitter-Sweet and Sweet-Bitter experiences

The fourth hypothesis was designed to examine experiences which were judged to contain both the elements of pleasure and suffering, in the same experiential narrative, and postulated that in contrast to the inferred effects of the <u>Bitter-Sweet</u> experiences, a significantly greater frequency of <u>Sweet-Bitter</u> experiences will result in an inferred <u>Closing</u> of the individual to similarly intense experiences, the reverse, <u>Bitter-Sweet</u> experiences, being associated with <u>Opening</u>.

A Bitter-Sweet experience is a report of a subjective experiencing which contains both the elements of suffering and pleasure (in this sequence) and is subjectively recognized to be predominantly pleasurable.

A Sweet-Bitter experience is a report of a subjective experiencing which contains both the elements of pleasure and suffering (in this sequence) and is subjectively recognized to be predominantly suffering.

Table 11 shows that of the 21 intense experiences judged Bitter-Sweet, 20 (95.2 per cent) were judged Opening, and 1 (4.8 per cent) was judged Closing.

TABLE 11

Bitter-Sweet Experiences Judged Open and Close

	Number	Per cent
Open	20	95.2
Close	1	4.8
Total	21	100.0

$\bar{z}$ = 4.472; df - 1; p = .001

The significance of difference between the Bitter-Sweet Open and Bitter-Sweet Close categories was computed by use of the $\bar{z}$ test. The difference is significant at the .001 level of confidence, suggesting that Bitter-Sweet experiences Open the individual, as does Pleasure experience.

Regarding Sweet-Bitter experiences, Table 12 shows that out of 28

experiences judged in this category, 1 (3.6 per cent) was <u>Opening</u> and the other 27 (96.4 per cent) were judged <u>Closing</u> experiences.

A $\overline{z}$ test was done with the <u>Sweet-Bitter Close</u> and the <u>Sweet-Bitter Open</u> experiences, and the findings support the contention, at the .001 level of confidence, that the effect of <u>Sweet-Bitter</u> experience is to <u>Close</u> the individual, as does <u>Suffering</u> experience.

TABLE 12

Sweet-Bitter Experiences Judged Open and Close

		<u>Number</u>	<u>Per cent</u>
<u>Open</u>		1	3.6
<u>Close</u>		<u>27</u>	<u>96.4</u>
	Total	28	100.0

$\overline{z}$ = 4.192; df = 1; p =   .001

This H_o can be rejected at the .001 level of confidence, strongly suggesting that reported experiences, judged <u>Bitter-Sweet</u>, having both elements of suffering and pleasure, in this sequence, with pleasure dominating, <u>Open</u> the individual to wider experiencing. The reverse appears characteristic of <u>Sweet-Bitter</u> experiences.

<u>Self concept and inferred effects of intense experience</u>

Part II of this study examined the relationship between the inferred effects of intense experience, i.e., <u>Opening</u> or <u>Closing</u>, and the individual's self concept, as measured by the Tennessee Self Concept

Scale. Fifty-five of the previously mentioned subjects were administered the TSCS, followed by the intense experience questionnaire.

It was hypothesized that individuals, whose reported experiences are inferred to be Opening experiences, will be significantly higher in their overall level of self esteem, as measured by the Tennessee Self Concept Scale, than those who have reported experiences inferred to be Closing experiences.

For purposes of this study, the median level of self esteem was established from the Total P Scores of the TSCS. These Total P Scores were ranked, and those Scores below the median were designated as "Low" scoring subjects, and those Scores above the median were designated as "High" scoring subjects.

The inferred effects of the subjects' most intense experience, i.e., judged either Opening or Closing, was matched with the subjects' Total P Score (Appendices F and G).

The results of the "High" and the "Low" subjects are summarized in Table 13, which shows that 81.5 per cent of the "High scoring subjects had experiences judged Opening, and 18.5 per cent had experiences judged Closing. The pattern is almost reversed for the "Low" scoring subjects, who had 11.1 per cent of their experiences judged Opening and 88.9 per cent judged Closing.

Wyatt and Bridges (1967) suggest that when the x^2 test is based upon one degree of freedom or the contingency table is 2 X 2 and the number for any cell is less than 5, that the Fisher Exact Probability

TABLE 13

Experiences Judged Open and Close As Related
to Level of Self Esteem

		Level of Self Esteem		
		"High"		"Low"
	Number	Per cent	Number	Per cent
Open	22	81.5	3	11.1
Close	5	18.5	24	88.9
Total	27	100.0	27	100.0

Test should be used. The data used in the investigation of this hypothe-
sis were tested for significance, using the following formula:

$$p = \frac{(A+B)! \ (C+D)! \ (A+C)! \ (B+D)!}{N! \ A! \ B! \ C! \ D!}$$

The contingency table established from the data in Table 13 is:

	High	Low	
Open	A	B	A+B
	22	3	25
Close	C	D	C+D
	5	24	29
	A+C	B+D	N
	27	27	54

The exact probability of the above occurrence is found by taking
the ratio of the product of the factorials of the four marginal totals
to the product of the cell frequencies, multiplied by N factorial. If
none of the cell frequencies is zero, more extreme deviations from the

distribution under H_0 could occur, with the same marginal totals, for a statistical test of the null hypothesis asks: What is the probability under H_0 of such an occurrence or of one even more extreme? Thus, if we wish to apply a statistical test of the null hypothesis we must sum the probability of that occurrence with the probability of all the more extreme possible ones (Siegel 1956).

That such a configuration, or one more extreme could happen by chance is 1,439,971 in 10,000,000,000,000,000 ($p = .0000001439971$) or one chance in one tenmillionth. Such probability levels do not leave much question as to whether or not the two study variables are dependent one from the other. One can say almost without any degree of doubt that there is a very definite degree of relationship.

The null hypothesis can then be rejected at the aforementioned level thereby supporting the contention that individuals, whose reported experiences are inferred to be Opening experiences, will be significantly higher in their overall level of self esteem, as measured by the Tennessee Self Concept Scale, than those who have reported experiences inferred to be Closing experiences.

Table 14 shows that 27 individuals, whose level of self esteem was rated "High," reported 14 experiences (51.9 per cent) which were Pleasure and Bitter-Sweet, and 13 experiences (48.1 per cent) judged Suffering and Sweet-Bitter.

A $\bar{z}$ test was done and this difference was found not to be significant.

TABLE 14

Combined Pleasure-Bitter-Sweet and Suffering-Sweet-Bitter
Experiences: "High" Self Esteem Subjects

	Number	Per cent
Pleasure-Bitter-Sweet	14	51.9
Suffering-Sweet-Bitter	13	48.1
Total	27	100.0

$\overline{z}$ = .000; df = 1; ns

It is noted in Table 15 that of the 27 subjects whose level of self esteem was rated "Low," 3 (11.1 per cent) reported experiences judged Pleasure and Bitter-Sweet, while 24 (88.9 per cent) reported Suffering and Sweet-Bitter experiences.

There is a significance of difference between these two categories, at the .001 level of confidence, using the $\overline{z}$ test.

TABLE 15

Combined Pleasure-Bitter-Sweet and Suffering-Sweet-Bitter
Experiences: "Low" Self Esteem Subjects

	Number	Per cent
Pleasure-Bitter-Sweet	3	11.1
Suffering-Sweet-Bitter	24	88.9
Total	27	100.0

$\overline{z}$ = 3.791; df = 1; p = .001

These findings suggest that there is no significant difference between the combined categories of Pleasure-Bitter-Sweet and Suffering-Sweet-Bitter experiences for those subjects rated as having a "High" level of self esteem. A significant difference does appear between the combined categories of Pleasure-Bitter-Sweet and Suffering-Sweet-Bitter experiences for those subjects rated as having a "Low" level of self esteem, the latter category containing 24 of the 27 reported intense experiences.

Those individuals who are inferred to feel "less able," as measured by the P Score on the TSCS, report a significantly greater number of experiences which are predominantly suffering than do those individuals who are inferred to feel "more able."

Major themes of reported intense experience

Although not originally planned as part of the study, the reported intense experiences were reread by the investigator and one of the judges, and grouped according to the basic content of the narrative. A frequency of the repetitive themes was obtained.

It should be kept in mind that this portion of the study was exploratory in nature, and therefore no attempt was made to use the formal method of Content Analysis, as that was beyond the scope of this effort.

These reported experiences had previously been judged as either Pleasure, Suffering, Bitter-Sweet, or Sweet-Bitter experiences, in addition to their effects on the individual having been evaluated as Opening or Closing.

For purposes of this tabulation, experiences judged _Pleasure_ were combined with _Bitter-Sweet_ experiences, since they too are predominantly pleasurable. Experiences judged _Suffering_ were combined with those judged _Sweet-Bitter_, since they are predominantly suffering, also.

These combination categories and the frequency of experiences in each are shown in Table 16. It is noted that of the 217 intense experiences reported, only 2 (less than 1 per cent) were judged to be _Pleasure-Closing_ and _Bitter-Sweet-Closing_ experiences. McKenzie (1967) questioned whether "positive-negative" experiences occurred in human experiencing. McKenzie's "positive-negative" experiences are roughly equivalent to _Pleasure-Closing_ and _Bitter-Sweet-Closing_ experiences. This low frequency of report suggests that intense human experience, which is felt to be predominantly pleasurable, rarely is interpreted by the individual as having had a closing effect.

TABLE 16

Combined Categories of Intense Experiences and Their Inferred Effects

		Number	Per cent
I.	Pleasure-Opening Bitter-Sweet-Opening	79	36.4
II.	Pleasure-Closing Bitter-Sweet-Closing	2	.9
III.	Suffering-Opening Sweet-Bitter-Opening	27	12.5
IV.	Suffering-Closing Sweet-Bitter-Closing	109	50.2
	Total	217	100.0

I. Pleasure-Opening and Bitter-Sweet Opening experiences

The major themes of the experiences judged Pleasure-Opening and Bitter-Sweet-Opening are listed in Table 17.

TABLE 17

Experiences Judged Pleasure-Opening and Bitter-Sweet-Opening
Classified by Sex and Major Theme

Major Theme	Number Female	Number Male	Combined M/F	Combined Per cent
Love relationship; meaningful communication; understanding between parent and child	11	12	23	29.1
Doing something on one's own; receiving recognition	12	8	20	25.3
Birth or adoption of a child	9	4	13	16.5
Sexual intercourse	5	4	10	12.7
Religious or mystical experience	6	0	6	7.6
Death of relative, bringing about understanding	1	1	2	2.5
Helping or saving someone	2	0	2	2.5
Self-disclosure to a counselor	1	1	2	2.5
Viewed film on sex education	0	1	1	1.3
Total	48	31	79	100.0

In the narratives that follow, the first paragraph is in response to Part A of the intense experience questionnaire. The second paragraph is the response to Part B of the same questionnaire.

The most frequently occurring theme was one in which the love relationship was accompanied by meaningful communication. Subject 34, a male, reports:

On a cold morning in December, near Northville, the woman I love and I were sitting mid-span on an old foot bridge, at three in the morning. We told each other of our inner-most feelings, our needs, fears, and feelings. We were able to accept each other completely as the people we really were. We achieved an existential encounter. I think that then, we both came closer to an understanding of what love really is, and I never felt more strongly about anyone than on that night. I would say that my most intense experience was this total honesty between us.

As a result of this total honesty with others who are close to me, I've been able to enjoy (it's a wonderful feeling) this intense feeling many times. These are the real "happenings" in my life.

Doing something on one's own was a frequently reported experience. Subject 67, a female, reports:

When I was 19, my father was transferred to another city. I had a good job, so I decided to stay in the city where I was raised. Being on my own, opened up my eyes to the world we live in today. While I was growing up, my parents sheltered me very much. I could not make any of my own de-cisions and felt many times that I was deprived of having opportunities to meet more people. Being on my own I ex-perienced moments of loneliness and sometimes wished I was living at home, but for the most part I was living "in the world", and could do as I wanted.

Today I feel that this experience has made me a better per-son. I think because of this, my marriage has worked out better because I can understand my husband's feelings better. I realize that there are all kinds of people in the world, some good, some bad. I believe I can better accept other people's ideas, even if they don't coincide with my own.

The birth or adoption of a child was also a frequently reported experience. Males generally reported a strong identification with their wife and child, while female respondents seemed to narrow in on the child. Subject 89, a male, reports:

My most intense experience was one of both pain and pleasure. This was when our child was born. My wife was given injections to induce labor and we were told the birth might be as much or more than 16 hours from that time. As it was, my wife was in labor only 5 hours. I stayed with her the full time but was not allowed in the delivery room. The time I spent in the waiting room was pure hell (upset stomach, nerves, etc.), but there was great joy when I saw my wife and son in the recovery room.

At times I feel like a man, at times scared, but I always feel loved. This is a lasting pleasure.

Subject 72, a female, reports:

My most intense experience occurred when I gave birth to my daughter. I am not speaking of pain or suffering, but of a feeling I experienced which can best be described as the most creative moment in my life. The feeling I experienced immediately after she was born, upon seeing her for the first time, was of such pure ecstasy that I could hardly contain myself.

Actually I had very little to do with the whole process and it seems strange that I should have felt such accomplishment. Having been only the medium through which it occurred gave me an ineffably useful and important feeling. I feel it is the first thing I had ever taken part in that was of any real value. I also feel that the reason the effect was so stunning to me was or may have been was because every part of me physically as well as emotionally was used to its fullest, maximum capacity.

Experiences involving sexual intercourse also occurred frequently.

Subject 53, a female, reports:

My most intense personal experience was a quiet, satisfied, very sweet moment while lying in bed with a man I love very much. We had just finished making love (sexual intercourse) and all desire was spent. I don't know why that particular moment meant so much to me, but I was very content just to lie close to him--not touching. The moment had meaning for me that has been very sweet and meaningful to remember. I think I have never felt so close to or so much a part of another human being.

This experience has helped me to feel that there is more to life than the constant day to day struggle of trying to find

a purpose to life in the social-business world. I feel
very humble to have had such a meaningful moment with
another; although I have had my satisfying sexual experi-
ences, this moment means very much to me. When I think
of this experience. I feel very close to the earth and
much a part of all living things.

Religious or mystical experiences are reported only by females.

Subject 126 reports:

I had been attending Sunday School and church regularly,
but on one particular night when the invitation was given,
I walked out and down the aisle as if I had done it every
day. I felt a load lift and I have never had the same feel-
ing before or since.

I no longer felt timid or shy, nor doubted that there was
a power greater than I who loved and would guide me. I
truly feel there is someone who understands and helps me.
I know I could not have borne the physical, mental and emo-
tional trials I have had, if this had not happened to me.
I feel a warmth go over me every time I recall this instance.

The death of a relative, bringing about increased understanding,
was reported by both a male and a female. Subject 193, a male, reports:

I had spent several weeks with my uncle, shortly before
his death. When a man knows death, there is no need for
pretense. If he felt like he, he talked. To be able to
cross out all future plans from his life and to concentrate
his life into a few short weeks was what happened. There
was no tomorrow, only many todays. I felt keenly, this im-
mediacy and I envied his closeness with the ultimate aware-
ness. It is hard for me to even imagine the keenness and
sense of power it must have been to feel like this. I am
sure he died with a great unshared awareness and I envied
him that.

I do not feel that dying cheats you of anything, if you gain such
an understanding of life.

Two females reported that helping or saving someone had been an
intense experience. Subject 21 reports:

I am a weekend lifeguard at an exclusive bath and tennis
club. On one particular occasion I felt joyous elation as

I saved the life of a seven-year-old girl. The instant
I saw her in water over her head, I knew she was drown-
ing. Her mother screamed just before I hit the water, and
what I sensed at the time, was a combined feeling of power
and compassion.

As a result of this, I somehow felt some revelations about
life and death, and considered my job and life with more
significance than before.

Another was the experience of self-disclosure to a counselor.

Subject 186, a female, reports:

The most intense personal satisfaction I have ever had was
when I was going to a counselor and had the experience of
being completely frank and earnest with her. Self-disclosure
is a very pleasant experience. When I learned that my feel-
ings and thoughts were not condemned I realized that I was not
a "bad" person or one who should be ashamed, but in fact a
very healthy person and lucky to have had the opportunity for
this experience.

It is now easier for me to express my feelings than before.

Viewing a film was an intense experience for Subject 1, a male,

who reports:

Having all my questions and beliefs answered on the question
of sex. This was accomplished through seeing a film.

This seemed to have taken a great load off of me and my
whole personality seemed to change. Instead of being a
quiet person, I became the opposite and started enjoying
life more. It was really sort of funny and amusing to see
how I changed.

II. Pleasure-Closing and Bitter-Sweet-Closing experiences

The major themes of the experiences judged Pleasure-Closing and

Bitter-Sweet-Closing are shown in Table 18.

The birth of a child is reported by Subject 11, a male:

The greatest personal experience I have ever had was when
my first child was born. To know that I was able to plant
a sperm that helped create another human being was a great
experience for me.

I could never feel the same again. Maybe because it was
the first time, but it would never be the same again.

TABLE 18

Experiences Judged Pleasure-Closing and Bitter-Sweet-Closing
Classified by Sex and Major Theme

Major Theme	Number Female	Number Male	Combined M/F	Combined Per cent
Birth of a child	0	1	1	50.0
Changed employment	0	1	1	50.0
Total	-	2	2	100.0

Another experience was the changing of employment. Subject 103,

a male, reports:

For six months prior to my leaving a company that I had
worked for, for the past 10 years, as a branch manager,
I was subjected to constant harrange by my new super-
visor. I was demoted to assistant manager, and to top
this off one of my assistant managers was made manager
over me. He was 21 years old with only 2 years of experi-
ence. Then I was put on the road traveling 45 miles to
work every day (and 45 miles home). I just couldn't do
anything right for this guy. When the home office people
failed to take a hand in the matter, I felt completely
lost. I had developed an ulcer, inside of a few months.
I had been transferred 3,000 miles to this office, just
prior to this unfortunate situation, and couldn't afford to
quit and come back home (I thought). My wife convinced me
that we could survive if I wanted to go back to teaching,
so we took the chance. The day I quit I felt I had removed
a heavy yoke from my neck.

My emotions give way to a feeling of hopelessness when ob-
stacles seem unsurmountable. It seems to tear me apart
when I am unable to deal with a bad situation.

III. Suffering-Opening and Sweet-Bitter-Opening experiences

Table 19 lists the major themes of experiences judged Suffering-Opening and Sweet-Bitter-Opening.

The most common theme is the death of a parent or of a close relative. Subject 35, a female, reports:

> I was baby sitting with my brother and sister while my
> parents went on a short trip for an evening with some friends.
> We were having an enjoyable evening together, when the phone
> rang. I answered it, not expecting to hear what was going
> to be said. It was the police department of a nearby town
> calling to say that there had been an accident, and my
> parents and their friends had been involved. I was quite
> shaken and started to cry. The police hung up and I ran
> across the street to some close neighbors. They said for
> me to stay with my brother and sister, while they drove to
> this town to see exactly what happened. I begged to go
> with them, but they insisted that I stay at home. They
> calmed me down enough to go home and put my brother and
> sister to sleep. I then went to sleep, feeling that every-
> thing was going to be okay. In the early part of the morning
> my mother's best friend came over to get us, to sleep at her
> house. We all went. The next day, our family doctor and
> close friend, was there when we awakened. He sat with us
> as we were told that our mother had died as a result of the
> car accident. I immediately went into hysterics, and was
> calmed only after being given some tranquilizers and some
> comfort. I then began to feel the hopelessness of my life
> but knew at least I had my father to live for. I felt that
> what had happened was unfair and unjust. I tried to resume
> a normal life, but it was not possible, because I continued
> to feel helpless. I visited my father at the hospital and
> lived for him. He was all that was left of my former life
> of love and comfort. Two weeks and two days later, my
> father died as a result of complications. I couldn't cry,
> and felt as if my life had been drained out of me.
>
> I started to realize that life goes on no matter what happens.
> I realized that my parents wouldn't want me to live a hopeless
> life, but to carry on. I have tried to live my life as a whole
> person, as they would have wanted me to whether they were alive
> today or not. This experience changed my whole sphere of life.
> This has prepared me for anything which could happen and I feel
> I could handle it much better.

TABLE 19

Experiences Judged Suffering-Opening and Sweet-Bitter-Opening
Classified by Sex and Major Theme

Major Theme	Number Female	Number Male	Combined M/F	Combined Per cent
Death of parent or relative	4	2	6	22.2
Leaving home; accepting responsibility	3	1	4	14.8
Near death (own)	1	2	3	11.1
Failure in school	1	2	3	11.1
Divorce or break-up with fiance	2	1	3	11.1
Family disagreement	2	1	3	11.1
Imposed separation from loved ones	1	1	2	7.5
Child born deformed	1	0	1	3.7
Overcoming helplessness	0	1	1	3.7
Witnessing a tragedy	0	1	1	3.7
Total	15	12	27	100.0

The next most frequently reported experience is leaving home and
accepting personal responsibility. Subject 166, a female, reports:

> It all started when I wanted more freedom to do what I
> wanted. When I tried to talk with my parents they refused
> to grant this. I finally decided the best thing I could do
> was move away from home. When I told my parents of my deci-
> sion, they "hit the roof". My mother started accusing me of
> things that weren't true, and said that I hadn't appreciated
> all they had done for me and that I no longer loved her. I
> tried to convince her that moving was the best thing, but

she still said no. I talked to my dad and explained why
I felt I should. He said that he wished I wouldn't but
wouldn't stop me. He knew what I wanted and thought I was
old enough to take care of myself.

I'm now living in an apartment with another girl. My parents
and I are much closer now than we were before, but from all
the tears shed, it was the worst time I had to experience.

Several experiences were associated with feelings of one's own

imminent death. Subject 156, a male, reports:

A friend of mine and I were stump-jumping through the woods
in his new Jeep. We were next to a river and the next thing
we knew we had left the bank and had plunged into the water.
My legs had been caught between the seat top and the bottom of
the river. For a long moment, I thrashed around trying to get
free, then I realized that I couldn't. From the hips down, I
was being pressed into the mud. I had given up hope of get-
ting out alive, when I guess it was a last gesture that made
me flail out again and catch on to one of the top bars of the
Jeep. I pulled and finally got out, after about two minutes
under water.

Being that close to my own death and then escaping had a pro-
found effect on me. I began to realize the brevity of life
and have valued living more.

Also occurring were themes dealing with school failure. Subject

130, a female, reports:

I came from a very large family, with a very low income.
My parents were always able to provide enough to eat, and
clothes, but there never was any extra money for any pleasure
or entertaining friends. As a result, I had very few friends,
if any. I had not planned to go to college because of our
financial condition. One day, while in the 11th grade, one
of the teachers named all of the pupils who were most likely
to go on to college and make good. Of course, my name was
left off of the list. This hurt me very much.

I made up my mind at this time, that I would find some way
to go to college, even if I had to work night and day.
Under very hard conditions I finished four years of college.
I don't think I would have even attempted a college education,
if it had not been for this experience.

Divorce or break-up with one's fiance are listed. <u>Subject 87</u>,
a female, reports:

What caused the greatest change in my life and forced me to
examine myself would have to be the breakup with a young man
I had gone with for four years. He was a brilliant young man,
very sensitive to his feelings, but relatively insensitive to
mine. He was very nice looking, and all the girls flocked
around him. However, between his college studies and me he
never had time to bother with them. Nonetheless, I was ex-
tremely jealous and was constantly accusing him of being "un-
faithful". I nagged him, and badgered him to take me to cer-
tain functions, etc. When I felt he was ignoring me, I
picked a fight with him, which always hurt him deeply, but
brought him around. My faults are endless, but finally after
four years the breakup came. The night I knew it was all over,
he left the house and said, "I love you and I always will. Good-
bye". I suffered more, I believe, over the realization that I
was at fault for driving him away, rather than because I had
lost him.

I was determined to do everything in my power to correct my
selfishness, I am now married, and have a small daughter. I
believe that in my marriage I have found happiness, satisfac-
tion, and fulfillment in a most extraordinary way. I believe
that the breakup is what has permitted me to come into my
marriage with the attitude and values which I have.

Examples of other categories of intense experience themes are,
first, family disagreement. <u>Subject 77</u>, a female, reports

A few weeks ago my father learned I had been dating a young
man from India. My friend, being from Madras in southern
India, is dark. He is a most sincere and nice young man.
Being a narrow minded, white southerner, and man to react
impulsively, my father was ready to get a gun and track my
friend down and kill him. And, if the opportunity had been
at hand, he would have. My feelings about this were that he'd
have to kill me first, and this he said he'd be glad to do
rather than let me throw my life away on a "nigger". The
thing that bothered me most was not the fact that my father
was ready to kill, but the reason he possessed for doing it.
He knew nothing about the young man except that his skin was
dark.

At first I felt a genuine hatred, for my father, which later
mellowed into dislike, and still, later, as I reasoned the
matter out, compassion and pity that a man with the ability

of my father was cheated, by circumstances beyond his control,
of further education that I'm sure would have changed his
views. As I see him today, he's at conflict with himself, and
I am happy he made it possible for me to gain a broader educa-
tion, so that such biased opinions would not be handed down
any further.

Another was the experience of being separated from one's loved
ones. Subject 82, a male, reports:

During the Korean War, I was recalled to active duty. At this
time in my life, I had one child who was about seven months
old. The night I left to report to duty I experienced one of
the most trying moments of my life. As the train pulled away
from the depot, separating me from my wife and child, a feel-
ing of complete helplessness, sorrow (or grief) filled my
consciousness. No feeling of duty to country or anything else
mattered. I was leaving my wife to an uncertain fate with a
small child. We needed each other. I was needed and was leav-
ing them. Tears welled into my eyes; I almost jumped off the
moving train. My need for them was not evident at that time,
just they needed me and I was deserting them. A feeling of
terrible loss pervaded, as if I would never see them again.

I feel that this experience has been an important one in my per-
sonal growth. It has enabled me to understand and cope with
other feelings of loss in my life.

A child born deformed was an experience reported by Subject 128,
a female:

My son, who is now eighteen, was born with a "cleft palate".
No one, not even the doctor, knew this until the child's third
day. He was almost dead by that time, due to dehydration.
This was my first child. I didn't even know there was such a
thing as a "cleft palate", so the doctors and nurses had quite
a time calming me down.

When my second son was born, immediately I was concerned. He
was normal. The two boys and my husband have been my life. I
gave great attention to the oldest but don't feel like I
neglected the second. The oldest is a barber, the youngest
is in the 10th grade and plans to be a school teacher.

An experience of overcoming helplessness was reported by Subject
202, a male:

When I was about five years old, a doctor wrapped me up in a sheet to make me still so he could take the wax out of my ears. I was bound up so tightly that I couldn't move my arms. When the doctor started getting the wax out of my ears, it hurt and I tried to get out of the sheet. I found a weak spot in it and stuck my thumb through it. I almost ripped out of it before he got through with my ears. I felt helpless and trapped and, being as small as I was, I thought they were trying to hurt me.

It still gives me a good feeling when I think about tearing up that sheet they wrapped me in.

Viewing a tragedy was reported by Subject 213, a male:

When I was in the fourth grade, I was on a split shift in my school. I had to attend the noon 'til four session. My friends and I were playing on the banks of a canal, throwing rocks and watching them splash. There was a large rock, which I couldn't pull out. One of my friends was bending over in front of it. I got behind the rock and pushed with my feet on his bottom, to pull the rock free. He went into the canal and couldn't swim. He began to drown. I was petrified. Luckily a man was nearby and saved him.

Since that time, I have learned to swim and have saved a couple of people from drowning myself.

IV. Suffering-Closing and Sweet-Bitter-Closing Experiences

The major themes of experiences judged Suffering-Closing and Sweet-Bitter-Closing are shown in Table 20.

Most frequently appearing is the death or suicide of a relative or a friend. Subject 201, a male, reports:

Two weeks ago my cousin was killed in Vietnam. When I heard the news I felt pretty bad and sorry for his mother and father. He was dead, I felt bad, nothing I could do about it. My cousin was buried this past Monday with high military honors. At the Memorial Park, his mother and mine, and a few other ladies were crying. When the priest was through talking, three sets of six shots each were fired. I knew they always do this, but I didn't expect them so soon. When the first set was fired no one was ready for it and "everyone" out there cried (including myself). I had never cried over anyone's death and I hadn't over my cousin's yet, but when I heard those shots I believe that what

went through my mind went through everybody's. Maybe for 1/10th of a second I saw him alive, heard the shot and saw him fall silently and roughly to the ground. Then came the taps.

When I heard the shots and the thought went through my mind, I don't think I have ever felt worse. Even today when I think of him being dead, well it's happened. But when I think of the burial and those shots, I crack up and almost feel like crying again. Watching his casket, knowing he was there and those shots really, it hurt me very hard, maybe too hard!

TABLE 20

Experiences Judged Suffering-Closing and Sweet-Bitter-Closing
Classified by Sex and Major Theme

Major Theme	Number Female	Number Male	Combined M/F	Combined Per cent
Death or suicide of relative or friend	11	13	24	22.0
Divorce or break-up with fiance	5	9	14	12.9
Sexual intercourse (pre/extra-marital)	5	8	13	11.9
Fear of loneliness and unknown	6	4	10	9.2
Doesn't love mate	4	4	8	7.3
Divorce of parents	6	0	6	5.5
Fear of losing love of another	3	2	5	4.6
Parental rejection and dis-approval	4	1	5	4.6
Helplessness; not in control of one's self	1	4	5	4.6
Near death (own)	1	3	4	3.7

TABLE 20 (Continued)

Major Theme	Number Female	Number Male	Combined M/F	Combined Per cent
Personal insecurity/inferiority	2	1	3	2.8
Witness to or involved in accident or tragedy	2	1	3	2.8
Fear of physical harm to self	2	0	2	1.8
Illegal abortion	1	1	2	1.8
Illness or injury of self	0	2	2	1.8
Witnessed upsetting parental behavior	0	1	1	.9
Falsely accused of a crime	0	1	1	.9
Loss of religious faith	0	1	1	.9
Total	53	56	109	100.0

Appearing often is the experience of divorce or break-up with one's fiance. Subject 215, a male, reports:

As the age of 23, and one week from receiving my degree from a seminary in Texas, I had been called to be the pastor of a church in a large city, and would take this position upon graduation. My wife and I had been having some problems in our marriage. We both had been going to a counselor. One day we sat down and she stated that she no longer loved me and that she wanted to be free. I asked her if she felt this was the right thing to do, and she stated that the decision was not the best, but she was leaving anyway. She left that night and I have not seen her to this day. The church felt that they no longer wanted me as pastor. I had lost the two most important things in my life, my wife, which I loved dearly and my preaching, which I had dreamed of doing from age 13.

Now I do not feel that I can ever be that hurt again. I have from all this taken a new look at the world, myself, and the problems people have. I don't want to get that involved.

Occurring frequently is the experience of pre- and extra-marital sexual experiences. Subject 176, a male, reports:

The experience which had the greatest personal intensity was the first time I experienced sexual intercourse. Although at the time of the experience, I didn't realize what an impact it would have upon me.

The act itself wasn't overpowering. I didn't experience any great earthmoving ecstasy. Actually the experience was totally unprofiting. I can't look back on that moment with pride because I'm not proud of what I did. The act was against everything I had been taught. My conscience is still not free from guilt. I will be ashamed of what I did for as long as I live. This experience has scared me psychologically. Now and then I feel a tremendous amount of guilt and shame for what I did. I let myself be weakened. I wanted to resist my sexual urges until marriage, yet I gave in to my physical needs (wants). I let my body control my mind. This is what I am ashamed of. As I said, or tried to say, the act of sexual intercourse was not so intense, but rather, it is the emotions I am experiencing now, that are so intense.

Fear of loneliness and the unknown is a theme often repeated.

Subject 37, a male, reports:

The most intense experience to me was the day my sister was married. It wasn't that my sister and I were close personally, but that all the things that she and I had done with my parents were in the past. I cried, and still do, when I remember seeing my father step back away from the alter. This was as though he had made his last true contact with her. To think that he had married my mother, worked hard all his lifetime, raised two children, and for what! To lose all his work, or at least half of it, in less than a minute. I know that one day, sooner or later, we all have to face the fact that "Time Marches On", but why? Why should I live by the clock? I want to know why we all can't go on forever? In that short span of time, I relived all the past experiences from the time of us as two children playing in the fields around home, to boy friends who came calling, and finally to the first stay away from home, when she went to

college. I thought of how close we both were to our parents, and how much they both loved us. I thought of whether or not we were all just living for days like this one. I suppose the day my sister got married is just a day like the day when each of us will die. We are living each second, and dying, and getting closer to death with every passing day.

I feel that one day I will be in the same place as my father was. I only hope I can pretend to be as happy as he looked.

Experiences which indicate that the individual does not love his

mate occur. Subject 95, a male, reports:

When I got married I was unsure of what I wanted out of life. I thought marriage would help me out and would be fun. I had been to college and had decided that was not for me, but I did not know what I wanted to do. I got a job and the next thing I knew my girl friend had talked me into getting married. I felt like she was the girl for me, and so rather than take a chance of losing her, I married her. Right now, I don't know what to do. I keep going in circles. Being married seems to kill anything that I would like to do. It seems like the world is passing me by. Like tomorrow I will be 100 years old and I will die, and to me death is the end. How do you get out to find yourself if you can't do what you want?

I think I just goofed. My whole outlook on life is different. What am I looking for? According to life I am supposed to be happy with my wife, but I am not. I don't know where or who to turn to. Everyone I have talked to can only ask questions. How do you find the answers? In school I know I should study but I try to put it off. I can't get my mind clear. I am always thinking of something. I did all this before I got married, but it did not seem as bad. I have a 1,000 problems, and no way to solve them. God seems unreal to me now. Maybe this would have happened anyway, but not as fast.

The divorce of one's parents is a major theme for females only.

Subject 56 reports:

The one thing that has been hard for me to accept and has handicapped me personally is the fact that my father and mother separated when I was only 5 years old. This was something I could not understand because I loved them both and I could not understand them not loving each other. We children, my brothers and sister, were shifted from one place to another. No one really seemed to care. We sort

of grew up on our own. My mother was having affairs with
different people and it hurt me terribly. I have always
looked at other children and thought, "How lucky you are
to have a home and someone to love you".

This experience has left me with no confidence in myself.
Why try. I feel as though my husband doesn't love me and
it is caused from my parents and the terrible experience of
not being loved by anyone when I really needed it. It has
left me with fear. I am afraid to love.

Several experiences were associated with the fear of losing the

love of one's mate. Subject 42, a male, reports:

When I was in the army I was already married and I took my
wife with me to Texas, where I was stationed. My total in-
come was $42.00 per month. I started gambling on paydays,
and at first did alright. Then came a payday when I lost my
complete pay. I borrowed money from my friends to cover this
up, not telling my wife. On the next payday I naturally owed
most of my pay. After taking care of those debts, I gambled
the rest of it, and lost again. I then had to go home and let
my wife realize my lack of maturity. I was so crushed I did
not know what to say. I wanted so much for her to know that
it was not that I did not love her, that I did care for her
despite the fact that I obviously was not attempting to even
take care of her. She threw my empty wallet in my face. I
had nothing I could say. I was so ashamed that I could do
nothing. I cried, sobbing as a baby, until I was completely
exhausted. Such shame is a wracking thing for any man to en-
dure. The contempt my wife felt for me was just more salt
added to the tears.

My wife had to leave me, temporarily at least. I did not stop
gambling right away, but after a while I did stop. I have,
since that time, become very conservative. Possibly this is
to avoid ever having to experience this degradation again.

Additionally, themes were associated with parental rejection.

Subject 85, a female, reports:

Our family was at the table having lunch. Those present were
my mother, two brothers, two sisters, and myself. I asked
for their support and help to go away to school. I was com-
pletely ignored.

From that day on, I felt completely rejected. I built up
walls and refused to let anyone become close to me.

A number of reported themes suggested a personal helplessness and alienation. <u>Subject 158</u>, a male, reports:

> I have never had any intense feelings. I exist and sometimes I wonder about that; existing as an <u>it</u>. One night stands in the service have destroyed all feelings toward the opposite sex, and no pleasure was experienced whatsoever. I have often thought about what I should do with myself.

> How can one experience: love, hate, frustration, etc. when one does not know what they mean. Someday I hope to have an institution that will teach to me what everybody else seems to know and seemingly have experienced at one time or another.

Also occurring were experiences in which the closeness of one's own death was reported. <u>Subject 132</u>, a female, reports:

> I was in a car wreck, when I was in the eighth grade. Two persons were killed, and two others were hurt. I was one of the injured. I felt that I was going to die, and knew my mother was going to spank me because she did not know where I was. I slipped off into unconsciousness.

> Now I am afraid to go too fast in a car. I am a very good, safe and careful driver.

Personal insecurity and inferiority are listed. <u>Subject 149</u>, a female, reports:

> I have feelings of intense nervousness whenever I get ready to say something. My voice feels shaky.

> Everytime I say something, I begin to get nerous. I don't think I can help from getting nervous. I have tried to stop it, and I still shake.

Examples of other intense experience themes are first, witness to an accident or tragedy. <u>Subject 129</u>, a female, reports:

> The most intense feelings I have ever had was a few years ago, a few days after Christmas. A grandmother, and her little grandchildren, were left at home while the mother and father went next door to visit. Something leaked or spilled, and fire exploded all over the house. They tried hard to get

out, but to no avail. No one could help them. It seemed
to me, that as I looked on, I could have saved all of them.
Their screams could be heard, and they all died in a corner
of the house with their arms around each other.

For a long time this picture and the sounds lingered with
me. Especially near Christmas, I think of the serious impact
it had on me. Since this incident, I don't attempt to go to
fires or anything of that nature. As I grow older, my nerves
are getting worse and worse, and I believe this is why I can
not go to sleep without sleeping pills.

Another was the experiences of personal fear of physical harm.

Subject 65, a female, reports:

It was an experience that has left a deep scar on my mind
and has affected my actions and decisions. The street was
dark the night I came home from a movie with my date. I
wasn't feeling quite well, and didn't want to go to a movie
but my sister insisted that we "double". As the car pulled
up to the house, I thanked my sister's date, who was driving,
and got out. My date followed, a little upset at my behavior,
and an argument started about my actions. My sister followed
me to the front door of our home, and I turned and walked
rapidly down the street, alone, in order to get away from the
argument. I came to the end of the dark corner, when my date,
my sister and her friend came with the car and demanded that
I get in. This really made me angry, and I refused, turned
the corner and walked down another dark street. There has
been a prowler in the neighborhood for several years. I've
seen him twice, but he always gets away. As I walked, I heard
a voice and turned to see him standing 10 feet away. I began
to run screaming, never expecting him to follow, but he did.
I'm sure they heard me screaming three blocks away. He
grabbed for my dress, but missed. Scared by the lights of an
oncoming car, he stopped his chase. I ran into the street,
if for nothing else than to get hit by a car, anything, but
what was actually behind me. Six or seven cars passed, but
no one stopped. They actually went out of their way to go
around me, as I ran down the street. No houses were lit, it
was late. I ran up to the sidewalk, and froze. Suddenly
someone grabbed my arms. I looked up to see it was my sister's
date. I dug my hands into his sides and fainted.

I was tremendously horrified. I don't trust anyone. I fear
a boy to get near me. I can't stand to be touched at all, in
any way, i.e. even holding hands. This is difficult for me,
as I am naturally an affectionate person. I want someone to

care, but no one does. This was proven to me. I'd give anything if that night had never happened.

Illegal abortion experiences are described. <u>Subject 162</u>, a male, reports:

About two years ago, the age old story happened to me, my girl got pregnant. Of course I never thought it would happen to me. The girl is a respectable, semi-law abiding student. Her parents were very "well to do" in town. I happened to like this girl very much, and was planning to marry her later. But this moved the time up considerably, unless. Much thought went into preparations for an abortion. It seemed the only logical way out. It took place, and for the first time, I was in great emotional strain.

It hurt inside, "what was right and what was wrong". Would I be better off if? Two years have passed, and I still see those moments as clearly as if it happened yesterday. I still date this same girl.

Additional themes dealt with personal illness and injury. <u>Subject 43</u>, a male, reports:

The experience which has had the greatest personal impact on me and my life is my third back operation. I did a lot of psychological suffering. Having had two operations before, was hard enough, and then realizing what I had to go through again was the most painful part. I couldn't walk, at the time, I was paralyzed from the waist down.

This operation affected my life in many different ways. For one thing, I have lost faith, or should I say all possible belief in God. I thought about this many a night, as to how I could possibly lose something so precise, but I have. I guess you could say I've lost my self also. I live in pain every moment. I have a tumor which cannot be removed from my third vertebrae. They have operated twice on this tumor. For this reason, I'm not a very happy guy. I don't think or really care if I'm ever happy again, for I've lost all hope.

Being witness to upsetting parental behavior was reported by <u>Subject 73</u>, a male:

My father came into the room where my mother was fixing a meal. He had been out working and was coming into the house

for dinner. My mother was in a nervous state and somewhat hysterical. She hated my father's presence, at the time, but could never directly confront him with her hostility. She always used side attacks that dended to diminish him. I had to be the witness to their conflicts with each other. I loved both of them, and felt pulled to take sides. My father lost his temper, which he did often, and kicked my mother in the hip. He then slapped her into the wall. She began pleading with him to stop, saying, "Oh please stop, don't hit me again, I'm sorry". I wanted to stop the fight (wasn't really a fight because she never hit back), but I felt powerless to do so. I felt like my mother needed help, but I also felt she deserved the beating and had precipitated it. I also didn't want to get involved for fear of having to take sides, so I remained hanging, ambivalent and indecisive.

It made me feel that open confrontation and conflict, and the expression of dammed up hostility and hatred were about the worst things that a person could let himself do. I learned how to control my feelings and behavior, so as to never show my anger to another. Even now, I avoid unpleasant situations. I am fearful and now feel that suffering during the years has left its mark on me for life.

A report of being falsely accused of a crime was made by <u>Subject</u>

<u>152</u>, a male:

I remember when a close friend of the family told a lie about me. He accused me of taking. This made me very mad. I was so angry with this person I could have just wished him off the earth.

The feeling was so heavy, a kind of killing feeling. This happened many years ago, but I can still remember the agony I went through.

An altercation, followed by a loss of religious faith, was reported

by <u>Subject 194</u>, a male:

It is now seven years since my most intense and significant experience. I hit a nun with hatred, and have never forgiven her for what she has done to my spiritual being. I first met this nun banging a boy's head against a blackboard, and calling him, "your stupid,your stupid". After class I told her that if she ever did that to me, I would hit her back, "so help me God". There followed two months of static between us, and finally she threatened to hit me for not doing a

math problem. I told her again that if she did that I would hit her back. She called me out into the hall and slapped my face. I hit her.

I was brought up to have great respect for my elders, and had never hit an older person. I was expelled from school and have never been to a Catholic, or for that matter, any church since. I have consequently lost all sense of religion. My parents, devout Catholics, pray for me continually. This nun has ruined any feeling I might have had towards my spiritual soul.

CHAPTER IV

DISCUSSION AND IMPLICATIONS

The purpose of this study was to explore intense human experience.
Narrative accounts of reported intense experience were examined for
their elements of: (1) pleasure and/or suffering; (2) personal involve-
ment with another, with one's self, or with the external world; (3)
psychological freeing (opening), or disabling (closing) effects, and;
(4) their relationship to one's level of self esteem.

The term "intense experience," as used in this study, refers to
the event reported by the subject which was felt to have had the great-
est impact on his life. The first portion of the study consisted of 217
narrative reports of individual subject's most intense experience and
his evaluation of its effects. The second part of the study, consisting
of 55 of the previously mentioned subjects, examined the relationship
between the effects of the experience and the respondent's self concept.
An additional portion of the study analyzed the content of the reported
experience and categorized its major theme.

Characteristics of intense experience

Frequency of Pleasure and Suffering experiences - A primary pur-
pose of this study was to determine whether the frequency of intense
experience reported as Suffering was significantly greater than that
reported as Pleasurable. The results showed that a significantly greater
number of reported intense experiences were judged Suffering than were
judged Pleasurable.

In a study made by Waters and Leeper (1936) it was found that experiences of high affective rating tended to be better retained than those of low affective rating. They reported that the retention of experiences from daily life was unrelated to their qualitative (pleasant or unpleasant) character, but was positively related to the intensity or degree of such affective coloring. It seems quite possible that, for the subjects who reported their most intense experiences,suffering was rated affectively higher than was pleasure.

Frequency of experiences with Another, with Self, and with the External World - Landsman (1961) devised a classification system of "positive human experience" which divided human experiences according to whether they involve one's self; (a) with another; (b) with self, and; (c) with the external world. Fuerst (1965) classified "turning-point" experiences using this method, as did McKenzie (1967), who studied "negative human experience."

In this study, "intense human experience" was classified, using Landsman's system, as described in Chapter I. The results of these four studies, using this system of classification, follow·(see Table 21).

This study revealed that when intense experience is so classified, the frequency of experiences reported with Another Person was significantly greater than those reported with Self. Additionally, the frequency of experiences reported with Self was found to be significantly greater than those reported with the External World.

These results are closely related to the findings of Landsman, whose data indicate the same pattern for "positive human experience."

TABLE 21

Number and Per Cent of Positive, Turning-Point, Negative, and
Intense Experiences Occurring in Landsman's Three Categories

	With Another		With Self		With External World		Total
	Number	Per cent	Number	Per cent	Number	Per cent	Number
Positive Experience (Landsman)	925	53.0	589	34.0	226	13.0	1740
Turning-Point Experience (Fuerst)	54	35.0	70	46.0	29	19.0	153
Negative Experience (McKenzie)	145	48.0	55	18.0	100	34.0	300
Intense Experience (Lynch)	165	76.0	34	16.0	18	8.0	217
Total	1289		748		373		2410

It is noted in McKenzie's study of "negative human experience" that the frequency of experiences judged with <u>Another Person</u> is also significantly greater than those judged with <u>Self</u>.

Fuerst's findings indicated that the frequency of "turning-point" experiences reported to be with <u>Self</u> and with <u>Another Person</u> was significantly greater than the number of experiences judged to be with the <u>External World</u>.

The interpersonal transaction, experience with <u>Another Person</u>, dominates the narrative accounts of human experience, which are characterized as being "positive," "negative," and "intense." It is reported significantly more often than its nearest rival, the intra-personal or <u>Self</u> experience, and with even greater frequency than experiences with the <u>External World</u>.

Meaningful human encounter, being understood by another, is reported with greater frequency than any other <u>Pleasure-Opening</u> experience. Subjects who reported these experiences appeared to the researcher to be on the "growing edge" of living, while the opposite appeared to be more characteristic of those who reported feeling alienated and unable to acquire satisfying relationships.

<u>Effects of Pleasure and Suffering experiences</u> - A major concern of this study was whether the effect of intense experience was felt to <u>Open</u> or <u>Close</u> an individual's future experiencing. A recognizable difference was found to exist between the effects of <u>Pleasure</u> and <u>Suffering</u> experiences.

<u>Pleasure</u> experiences were judged almost exclusively to be <u>Opening</u>.

Of the 60 experiences judged _Pleasure,_ only one was inferred to have
Closed the individual. This generally agrees with the findings of
Fuerst (1965) who reported that in no case was an initially positive
experience reported as a negative turning-point experience, i.e., as
having caused lasting harmful effects.

A study of the _Opening_ narratives suggests that when an indivi-
dual "overwhelms" a reported experience, he feels validated and his
sense of personal worth is appropriately enhanced. This in turn would
afford him the basis for being able to risk wider ranging experience.
Landsman's (1966) research indicated this same positive relationship
between pleasurable experiencing and the movement toward greater indi-
vidual openness. Rogers (1961), Combs (1959), and Jourard (1963) have
also endorsed this concept in their writings.

Privette (1964) reported that a very important factor for trans-
cendent functioning (high level functioning) was a clear focus upon
one's self and object and the relationship between the two. _Subject_
_137_, a male, reports an experience which has these characteristics:

> Diving has become my most intense personal accomplishment
> and pleasure. The most intense pleasure I have ever had
> is the dive when I dove my deepest. I dove to the 130 foot
> level of the Blue Grotto in north Florida, which is over 500
> feet deep. The feeling of _floating_, without weight on cur-
> rents of water, and the many strange and wonderful sights,
> is almost impossible for one to describe for another.
>
> Only the air on your back stands between you and this
> other world your enveloped in. This is real adventure,
> while you must be constantly alert to the environment
> around you. In the short period of time I have lived,
> this has been my most greatest source of personal satis-
> faction.

In Privette's terms, this clear, sharp focus could be construed as a creative and productive incident of tunnel vision, ordinarily associated with threat rather than, in this case, positive human experience. The subtleties of this reported experience suggest, as Privette has found, that when an individual experiences clearly and strongly something other than himself, he then experiences himself with greater clarity.

Closely related to the above concept is the position established by Landsman (1966). He writes that one's best moment does not necessarily occur in the presence of others, but the experience may well be enhanced and possibly intensified, by sharing. Subject 217, a male, reports an experience which describes this phenomenon:

> The pilot instructor of the Piper Cub told me, as I landed the plane, to stop on the runway. He released his safety belt and climbed out of the plane. He smiled and said to take her up and circle the airport. He offered to meet me back at the hanger for a cup of coffee. As the plane left the ground, I felt every part of her. As she shuttered, I shuttered; as she trembled, I trembled; as she flew, I flew.
>
> The instructor had confidence in me. I was always afraid of flying alone, but I flew. I was scared, now I am not.

This again illustrates that intense involvement and commitment along with an implied sharing are apparently primary factors in Opening experiences.

Suffering experiences were judged to Close the individual significantly more often than they were judged to Open. Eighty-three of the 108 Suffering experiences were inferred to be Closing.

The content of the Closing responses suggests that the subject

has been diminished. It appears that the individual has been "over-
whelmed" by the experience and may avoid or limit his experiential op-
portunities because he feels less able to risk trying the unknown.
These experiences have themes characteristically related to anomie
producing conditions. The anomic individual is one who perceives
society as a normless social structure, useless, and withdraws from it.
Reimanis (1966) found that anomie correlates positively with: (1)
being brought up in a socially disorganized and anxiety generating
household; (2) high rate of residential mobility and lack of acceptance
of the family in the community; (3) having cold and rejecting parents
who themselves lack social interest; (4) frustration through being
asked to set and achieve goals not consonant with one's abilities, or
being discouraged in attempts to set and achieve socially acceptable
goals; (5) failure to establish satisfactory relationship with one's
siblings. The reverse is true with the development of social interest.

Male subjects - Almost twice as many males as females (9 males,
5 females) reported divorce or break-up with their fiance as diminish-
ing and Closing.

This may suggest that the cultural folklore regarding the "male
mystique." is questionable. It does not appear from these results that
males really can "love 'em and leave 'em." These findings demonstrate
that males feel loss of love and rejection strongly. Since the mascu-
line image is one of "insensitivity," it discourages the male from show-
ing his real feelings for fear of appearing un-masculine. Since these
data were collected anonymously, the need to protect the "image" was
apparently reduced.

The following individuals relate their experiences. Subject 195
reports:

> When the girl I loved married another boy it broke me
> apart. I felt that my whole world was about to end.
>
> I still haven't gotten over it, and don't recollect I
> ever will. I felt like I had been faked completely, and
> the only thing that keeps me going is my false face and
> my work. I go to college everyday in the evening, and I
> play music Friday and Saturday nights, until 2:00 p.m.
> I work on a farm the rest of the time.

Subject 172 echoes similar feelings of loss:

> I really suffered when my fiance and I broke up. This was, I
> think, precipitated by a divorce in her family. She immedi-
> ately decided that all men were no good, and moved to New
> York, to work for a modeling agency.
>
> For about three weeks, I laid awake at night trying to
> figure her out. I moved to Virginia, to get away from it
> all, and after about seven months of hard work, it just
> didn't matter any more. I still don't really understand
> what happened.

In the American culture, young males seldom witness their father's
expression of sorrow and weeping, possibly due to the conditions previ-
ously mentioned. This holding back of expression may inhibit the posi-
tive growth of these meaningful father-son relationships, and create
subtle intra-personal conflicts.

Subject 70, a male, reports an experience which occurred when he
was ten years old, which illustrates this break-through in a human rela-
tionship:

> My grandmother died in 1956. She had cancer, and her life
> for the last few months was very painful. My father was
> very close to my grandfather, who was now very old. He
> loved and respected this man, who was now left alone in the
> world. After the funeral, my father broke down and cried.

> Until this point in my life, I had not known my father
> very well. Our relation had not been that of most
> father-son relationships. This experience made me feel
> a greater love for my father. I did not know his feel-
> ing for people was like this, until this happened. This
> knowledge really enhanced my life.

It appears that males evidence a need for greater opportunities
to express their affectivity.

Female subjects - over twice as many females (9 females, 4 males)
reported the birth or adoption of a child as pleasurable and Opening.

As was commented about earlier, the female subjects tended to
report the experience primarily as a diadic relationship (mother-child).
Montagu (1954) writes that: "By virtue of the fact that the female is
biologically equipped to bear and nurse children, she stands in the
most fundamental relationship it is possible for one human being to
stand in relation to another" (p. 145).

The male subjects made greater mention of the tradic relationship
(father-mother-child). The use of the plural "we" in many of the male's
narratives may suggest a different type of relationship between the
marital partners. Additional investigation is needed to explore more
fully the effects of the birth of a child on the husband-wife relation-
ship.

Females report (10 females, 1 male) the divorce of their parents
and parental rejection as being extremely debilitative and Closing ex-
periences.

Religious and mystical experiences were reported exclusively by
females (6), with the effects inferred to be Opening.

Effects of Bitter-Sweet and Sweet-Bitter experiences - It was
found that Bitter-Sweet experiences, that is, experiences containing
both the elements of suffering and pleasure, in this sequence, with
pleasure dominating, Open the individual to wider experiencing. The
reverse appeared characteristic of Sweet-Bitter experiences, experi-
ences having both the elements of pleasure and suffering, in this se-
quence, with suffering dominating, in that they tended to Close the
subject. This is consistent with what was stated previously, i.e.,
Pleasure experiences were found to be overwhelmingly Opening while
Suffering experiences were predominantly Closing.

Luchins (1957) found experimentally that order of presentation
can be influential in impression formation. His work indicates that
primacy seems to take precedence over recency if the individual is not
cautioned about the fallacy of "first impressions." When subjects are
made aware of this condition, the information they are exposed to, last,
seems to have a greater influence than the first information--a "recency
effect."

This portion of the study suggests that "recency" dominates
"primacy." It appears that the inferred effect of an experience is
strongly weighted by what the subject reports as happening last. If
this sequence is a significant factor in modifying human behavior, it
would seem that an individual can be helped to function more effectively
if he is assisted in the personal reevaluation of any deprecating con-
cepts he has about himself.

The relationship between self concept and effects of intense experience

A definite relationship was found to exist between self concept and the inferred effects of intense experience. It was observed that those subjects who reported experiences which were inferred to be Opening were significantly higher in their overall level of self esteem, as measured by the Tennessee Self Concept Scale, as compared with those individuals whose reported experiences were judged to be Closing.

Subjects whose level of self esteem was rated "High" reported an almost equal number of experiences which were judged predominantly pleasurable (51.9 per cent) and suffering (48.1 per cent), while subjects who scored "Low" reported an overwhelming number of experiences judged to be predominantly suffering (88.9 per cent), with only a few being rated as pleasurable (11.1 per cent). Therefore, the "Low" self esteem subjects had experiences generally inferred to be Closing, since this is characteristic of Suffering experiences.

Rosenberg (1965) found that the egophobe's (the person with extremely low self esteem) awkwardness and inhibition in his relationships with others, in some cases, appears to lead him to avoid other people, or at least to fail to take the initiative in establishing contacts with them. The egophile (person with extremely high self esteem) exhibits this form of behavior to a lesser degree. Rosenberg's results are substantially in agreement with the relationships found in this portion of the study.

The writer has assumed a significant connection between openness to experience and positive human growth. The distinction is again made

between that openness of a healthy personality, which is deliberate, a commitment by choice, and non-selective openness, which is passive and generally associated with questionable individual functioning.

In order to maximize one's experiencing, the individual should have the ability to stand back and evaluate its effects.

The intense experience questionnaire was designed in order that the first portion would trigger the "gut level" feeling of the individual to the recalled experience, while the second portion would give the investigator clues to the respondent's coping behavior and inferred level of self esteem, as revealed by the individual's evaluation of the experience's effects.

A review of the responses suggests that those experiences which might have been inconsistent with the individual's concept of self were evaluated and interpreted to "fit" within the acceptable range.

The following narratives are reports of the death of a parent. The differing individual evaluations of the personal effects of this experience suggests that these two subjects may view themselves in a dissimilar manner. Subject 14, a female, reports:

> The most intense moment in my life was when my mother died. She became sick and the doctor said that there was no hope. You can never write the impact of the feeling to the words "no hope". She was a joy to my life and the essence of everything good. The night she died, I was with her, and my prayers to God were that He would make her going out easy. I held her hand, at the moment of death, and today I can feel the presence of God the moment that it happened. Instead of being hysterical, a wave of calmness engulfed me.
>
> As I reflect, this indeed was the most intense moment of life, as it has given me insight into the meaning of life and death.

In contrast, Subject 18, a male reports:

All during my childhood and adolescence, my father always
stressed the importance of a good education. I always dis-
agreed, and wanted to quit school and get a job. My
father's health began failing, while my own desire to "drop-
out" of high school became severe. I finally did complete
high school and was extremely disgusted when I spent three
months trying to find a job, with no success. My father
was now in the hospital, dragging and beaten, and still talking
to me about getting more education. I couldn't take any more
of the debates, so I stood up and said, "Dad, I'm leaving
home now". He said if that was my decision, then he wished
me the best of luck. He held out his hand, as if it would
be his last handshake, but I turned and left the hospital.
After six months of a meaningless job, and a tortured con-
science, I knew that college was what I really wanted, but
had been too blind to see. I began to pack my things and
was getting ready to leave when the phone rang. My mother
said that my Dad was dying. I began to race across 1,000
miles, a race against time, seeking the comfort of my father's
handshake and forgiveness. How I prayed that I could get home
in time and tell him how I changed. I drove into the yard, and
ran into the house, only to find my mother weeping and grieving
over our loss, for which I was to blame.

The burning image of the outstretched hand in my mind, has
gradually diminished, but I feel the pain of the experience
will never be completely erased.

The significance of meaningful communication is paramount in
these two narratives. Both of the subjects seemingly use the "hand"
as a "reaching out," an attempt to overcome aloneness, and to find a
human union. In the first case, the respondent expresses a feeling of
fulfillment, a closure, with one's loved one, while the latter reports
feelings of despair, having an intense desire to be understood and to
express understanding, yet unable to do so.

The experience of marriage and its different reported effects
again raises a question as to the differing levels of self esteem of
these two individuals. Subject 122, a female who has been married 21
years, reports:

My marriage is the most intense experience I have ever had.
The feeling of having someone you love, to share most every
minute of joy or sorrow, was too great for me to understand.
The marriage vows, and their meaning; my reaction was to sing
and to cry, at the same time; happy, but still scared to death!

I sense the same feeling, whenever I think about it.

While Subject 110, a female who has been married 14 years, reports:

I think my greatest personal pleasure was when I first fell
in love. True love. I don't know if God taking a rib from
Adam to make Eve, had much to do with it, but I do know
there is only one true love, where husbands and wives are
concerned. You have likes and dislikes of people, and you
choose, sometimes, one that you like to marry. Sometimes
nature makes it impossible (through war) for everyone to
marry their true love, or some say their first love. This
is never taught, or at least I never heard any talk about
it, but I have analyzed couples, and almost immediately
you can tell if they married their one and only. I truly
think the importance of this should be brought out to our
young. So many people marry for other reasons than love,
than for children, and end with a life of unhappiness.

I did not marry my first love, but my husband and I have
tried very hard to love and understand each other. It is
different from the first, and I think understanding is the
important factor in our relationship. I do love him, but I
have had to learn to do so; and still, when certain things
begin to happen, I sometimes wonder after these 14 years, and
three adopted children, about my true love.

The effects of being married have apparently been perceived as
having had differing effects on these individuals, with the former giv-
ing indications of her life being enhanced, as exciting and seeking.
The second individual suggests, rather wistfully, that her existence
is a questioning one, not spontaneous, but diminished, attempting to
come to terms with a life which is passing.

The theme of leaving home and accepting responsibility for one's
own actions was a dominant one among women. The following reports are

examples of this, illustrating the differing effects of this experience.

Subject 15 reports:

> The greatest personal impact on my life, when I felt most
> deeply, was when I left home and began a life of my own.
> At the time, I was filled with mixed emotions. It was sad
> to leave the personal relationships I had established with
> friends and parents. I was also afraid of the unknown,
> afraid I would not be able to make it on my own; and lastly,
> I was joyful. I had lived in a domineering household and
> being an only child, I felt that I needed to leave for my
> own sake.
>
> As I think back, I really felt mostly elated. I have really
> become a new person; a person with a self identity, and self
> assurance. It was really difficult to re-establish myself
> as an "individual", but I am pleased that I made the attempt
> and have succeeded.

Subject 182 feels differently about her experience.

> When I went to live on my own in Texas it was a pleasure,
> in the sense that I was making my own decisions and my own
> living. This gave me a very deep satisfaction. I suffered
> a lot with the problems one has living away from home. I
> became a very mixed up person, and wondered much of the time,
> if I could take the problems I had. My problems were all
> general, but I had never experienced them before, and it be-
> came very hard for me. I eventually gave up and came home.
> This was the biggest relief I've ever experienced; it was
> like taking a mountain off my shoulders.
>
> Now that I'm home, and everything is under control, I don't
> regret the trip. In the four months that I was away from
> home I learned a lot. I think it was a very good experience
> and I will never regret it, but I don't know if I would want
> to do it again.

Again, the question arises as to how these two young females dif-

fer, in how they presently feel about themselves. The first subject

appears to have "overwhelmed" the separation experience, while the

second one seems to have been "overwhelmed" by the experience.

When we deal with self esteem, we are asking whether the indivi-

dual considers himself adequate, a person of worth, not whether he con-

siders himself superior to others. Implicated in such a feeling of

adequacy is the relationship between one's standards and one's accomplishments; or to quote the appropriate formula of James (1890):

$$\text{Self Esteem} = \frac{\text{Success}}{\text{Pretensions}} \qquad \text{(p. 310)}.$$

Thus a person who has modest goals and fulfills these may consider himself a perfectly worthwhile person. He will not deem himself superior to others, but will be relatively satisfied with himself; such satisfaction would be reflected in a high self esteem score.

It is noted, in Appendix F, that no subject reported an intense experience which was judged Pleasurable, who scored "Low" on the Tennessee Self Concept Scale, while Appendix G shows an almost equal number of experiences judged Pleasure and Suffering for "High" scoring subjects. The data have previously indicated that Pleasure experiences are inferred to Open the individual, while Suffering experiences are perceived to be predominantly Closing.

A summarization of the above appendices, Table 13, shows that 81.5 per cent of the subjects, who were rated as having "High" levels of self-esteem, had had experiences whose effects were inferred to be Opening, while 88.9 per cent of the subjects, who were rated as having "Low" levels of self esteem, had reported effects of the experience which were judged to be Closing.

These findings are generally consistent with the position taken by Combs (1959). He observed that individual perceptions are influenced by the personal need to maintain a system of beliefs about one's self, a self concept. Therefore, events are interpreted to fit this existing

concept. An individual who views himself as a person of high esteem
would tend to perceive his experiences as having had an _Opening_ effect
on his person, while the opposite would be more true of individuals
having low personal esteem, if the perceptions we hold about self really
do determine the meaning of our experiences.

From a study of over 5,000 males and females, ages 15-18 years,
Rosenberg (1965) found that the higher the student's grade average, the
more likely he is to have a high level of self acceptance. He reported
that individuals who are academically successful are more likely to
have high self esteem. Their self esteem level may influence their
performance, e.g., through a reduction of "test anxiety," but it is
also probably true that their external success will enhance their self
esteem levels. It may be a conditional self esteem, but it is nonethe-
less an important factor in human happiness.

Implications for further research

Effect of academic environment - The portion of the study dealing
with self concept was done exclusively with subjects from a class of
entering junior college students. Compared to entering senior college
students, it would appear that these subjects have had generally poorer
academic achievement, and therefore it seems reasonable to suggest that
they have had prior academic experiences which have caused them to ques-
tion their academic competency. Information is needed which will uncover
the relationship between academic environment and individual well-being.
Answers to the following questions are needed:

1. Is there a significant difference between the level of self esteem of junior college students and senior college students?

2. If it is generally true that the junior college emphasizes individual success, what changes in self esteem occur when the student experiences himself as able to "overwhelm" his academic environment?

3. If it is generally true that the senior college places less emphasis on individual success, but appears more concerned with maintaining academic respectability, what changes in self esteem occur when the student experiences himself as "overwhelmed" by his educational environment?

Conditions affecting intense experience - Fuerst (1965) concluded that subjects reported turning-point experiences to be both anticipated and unexpected. A review of the intense experience narratives suggests to the researcher that there may be a difference between the effects of intense experience which was anticipated and that which was unexpected. The following questions are raised:

1. Are intense experiences which are planned or anticipated more readily "overwhelmed" by the individual and consequently perceived to be Opening experiences?

2. Are intense experiences which are unexpected or spontaneous more capable of "overwhelming" the individual and are therefore more likely to be Closing experiences?

3. Is there any difference between anticipated and unexpected Pleasure and Suffering experiences and their respective effects on the individual?

4. Is there such a phenomenon as "anticipated spontaneity" where a rich milieu exists or can be created for potential positive experiencing?

Discussion of the intense experience questionnaire

It is significant that subjects respond more readily to the questionnaire when they are assured that their identity will not be revealed. This process seemingly was facilitated by the administration of the questionnaire to groups, and instructing the individuals to place their personal response in an envelope, seal it, and place it in a container provided by the investigator.

Prior to this study, similar questionnaires were presented to individuals, known by the investigator, with the request that they return them by prepaid mail. The narratives obtained in this manner lacked the richness of content which was evidenced in the study data. This suggests that individual concern regarding self disclosure is minimized when responses are obtained in this anonymous fashion.

Effect on subjects - Several groups of the subjects were enrolled in a junior college course designed to encourage self-exploration. It was observed by the investigator directly, and reported by several of the group leaders, that after the administration of the questionnaire the quality of the group process definitely improved. Not only was the questionnaire provocative in terms of the student's interactions, but by reviewing the typed responses, the teacher-counselor was provided with an "affective X-ray" of his students, to implement his demographic data. It

was noted that many of the previously undiscussed topics were openly disclosed by the group participants. This might indicate that the subject's written narrative, combined with the group leader's increased sensitivity, assisted this introspective process.

<u>Effect on judges</u> - During the formal judging of the intense experience questionnaire, it was observed that the vivid narratives encouraged the recall of the judges' intense experiences. This empathic climate was sustained continuously during the judging sessions.

These findings suggest that the recurring intense experience themes might be appropriately adapted for group self-exploration purposes, if used by a professional counselor. This process might accelerate the individual's involvement and therefore create movement toward higher level functioning.

<u>Other possible use</u> - A modified version of the intense experience was administered to children ages 9 to 11, in an elementary school setting. With approximately 50 of these children's responses reviewed, it is observed that experiences involving suffering predominate (Table 22).

Examples of the kinds of experiences reported by these children are as follows:

A 10 year old boy reports:

My saddest most [<u>sic</u>] experience was when I found out my baby brother was born dead.

An 11 year old girl reports:

The happiest thing that ever happen [<u>sic</u>] to me was when my mother had a little baby brother.

No attempt was made to judge the effects of the experience, but it

TABLE 22

Elementary School Children's Experiences Grouped by Major Theme

Major Theme		Per cent
Suffering		
Death of relative or friend		25
Death of pet		15
Fear of personal injury		15
Actual personal injury		14
Moved from home town		4
Other		4
	Total suffering	77
Pleasure		
Birth of a brother		2
Ocean voyage		2
First airplane ride		2
Gift of saddle		2
	Total pleasure	8
	Total unclassified	15
	Total combined	100

did appear that these subjects were capable of evaluating the experience.

It is suggested that this method may serve as a meaningful technique for obtaining significant data regarding the experience themes of younger classroom children. These themes, in turn, might be used as a valuable aid for group discussion and curriculum planning.

CHAPTER V

SUMMARY AND CONCLUSIONS

Research in the humanistic behavioral science of phenomenological psychology has been continually evolving. Human affectivity has begun to be studied systematically.

Moustakas (1956), Jahoda (1958), Combs (1959), Rogers (1959), and Jourard (1963) have written about the importance of "openness to experience" as a major characteristic of the adequate personality. This study, extending the work of these men as well as the research of Landsman (1961, 1966), Maslow (1962), Laski (1962), Thorne (1963), Privette (1964), Fuerst (1965), Margoshes and Litt (1966), and McKenzie (1967), examined the characteristics of intense human experience and investigated their relationship to individual openness and self concept.

Part I of the study consisted of 217 subjects (160 day and evening junior college students, plus 57 graduate university students) who, by responding to a two-part questionnaire, reported their most intense experience (Part A) and evaluated its effect (Part B). Part II of the study, using 55 junior college students, examined the relationship between the inferred effects of intense experience (Opening or Closing) and the individual's level of self esteem.

In the first portion of the study four hypotheses were presented. In order that these hypotheses could be tested the responses to the two-part questionnaire were classified by three trained judges into the following categories:

Part A as one of the following:

a. Pleasure Experience
b. Suffering Experience
c. Bitter-Sweet Experience
d. Sweet-Bitter Experience

Part A as one of the following:

a. Experience with Another Person
b. Experience with Self
c. Experience with the External World

Part B as one of the following:

a. Opening Experience
b. Closing Experience

The first hypothesis was designed to examine human experience and its _Pleasure_ and _Suffering_ characteristics. It posited that the frequency of experiences reported as _Suffering_ is significantly greater than those reported as _Pleasurable_. An intense _Pleasure_ experience was defined as a report of a subjective experiencing of what was the most fulfilling and satisfying experience which the person had ever had. An intense _Suffering_ experience was a report of what was subjectively recognized to be the most unpleasant and distressful experience the person had ever had.

The results indicated that a significantly greater number of intense human experiences were judged to be _Suffering_ experiences than were judged _Pleasure_. This suggests that for the subjects studied, experiences which are predominantly suffering are affectively rated higher than those generally felt to be pleasurable.

The second hypothesis consisted of two parts. The first part was designed to test the significance of the human relationship in intense

experience and stated that the frequency of experiences judged to be
with Another Person will be significantly greater than the frequency
judged with Self. The second portion posited that the frequency of ex-
periences judged to be with Self will be significantly greater than the
frequency judged with the External World. An experience with Another
Person was defined as an experience with self in relation to another
person or persons, which contained a strong interpersonal transaction,
a genuine human encounter. An experience with Self was an intrapersonal
experience, an intensified awareness of one's being, while an experience
with the External World was an experience with self in relation to the
environment, where the external event or happening was dominant.

The results showed that the frequency of experiences judged to be
with Another Person (76.0 per cent) was significantly greater than the
frequency judged with Self (15.7 per cent). Additionally, the frequency
of experiences judged with Self was found to be significantly greater than
the frequency judged with the External World (8.3 per cent). These find-
ings closely parallel the results of Landsman (1966) whose data indicate
the same general pattern for "positive human experience," and agree with
the positions taken by Sullivan (1947), Macmurray (1961), Laing (1962),
and Cantril (1967), who generally feel that the individual exists in
dynamic relation with others in order that feelings can be satisfied,
isolation reduced, and personal identity established.

The third hypothesis dealt with the Opening and Closing effects of
Pleasure and Suffering experiences and stated that in contrast to the in-
ferred effects of Pleasure experiences, a significantly greater frequency

of Suffering experiences will result in an inferred Closing of the individual to similarly intense experiences, the reverse, Pleasure experiences, being associated with Opening. An Opening experience was defined as a "psychologically freeing" experience, one which tends to reduce defensiveness and creates an increased opportunity for the individual to seek wider ranges of experiencing, while a Closing experience has the reverse effect, in that it is perceived as "psychologically scarring," increasing personal defensiveness and encouraging avoidance behavior, therefore limiting the individual's potential experiential range.

A significant difference was found to exist between the reported effects of Pleasure and Suffering experiences. Pleasure experiences were judged almost exclusively to Open the individual, while Suffering experiences were judged to Close the individual more often than they judged to Open. This generally agrees with the results of Fuerst (1965) and McKenzie (1967) whose data suggest that negative experiences (Suffering) have the potential to become either positive or negative (Open or Close) experiences when viewed in retrospect from the point of view of the experiencer. Fuerst additionally stated that in no case was an initially positive experience reported as a negative turning-point experience. It is strongly indicated that experiences viewed as pleasurable will have a positive effect on the individual's movement toward increased openness to experience.

The fourth hypothesis investigated experiences which contained both the elements of pleasure and suffering combined in the same narrative, and postulated that in contrast to the inferred effects of the Bitter-

Sweet experiences, a significantly greater frequency of Sweet-Bitter experiences will result in an inferred Closing of the individual to similarly intensive experiences, the reverse, Bitter-Sweet experiences, being associated with Opening. A Bitter-Sweet experience was defined as one which contained both the elements of suffering and pleasure (in this sequence) and was recognized to be predominantly pleasurable. A Sweet-Bitter experience is one which contained both the elements of pleasure and suffering (in this sequence) and was recognized to be predominantly suffering.

It was found that Bitter-Sweet experiences Open the individual significantly more often than they Close, while the reverse is true for Sweet-Bitter experiences. These results are consistent with what was found to be characteristic of Pleasure and Suffering experiences. This finding suggests that the "recency effect" was in operation, as it appears that the inferred effect of an experience having both the qualities of pleasure and suffering is weighted by what the subject reports as happening last.

The second portion of the study explored the relationship between the inferred effects of intense experience, i.e., Opening or Closing, and the individual's self concept, as measured by the Tennessee Self Concept Scale (TSCS). It was hypothesized that individuals whose reported experiences were inferred to be Opening experiences would be significantly higher in their overall level of self esteem, as measured by the TSCS, than those who reported experiences inferred to be Closing experiences.

Eighty one and five-tenths per cent of the "High" scoring subjects

had experiences judged _Opening_, with the pattern being almost reversed for the "Low" scoring subjects who had 11.1 per cent of their experiences judged _Opening_ and 88.9 per cent judged _Closing_. It was also found that those individuals who scored "Low" on the TSCS reported a significantly greater number of experiences which were predominantly suffering than did those individuals who scored "High." This finding coincides with the previously discussed _Opening_ character of _Pleasure_ experiences and the general _Closing_ nature of _Suffering_ experiences.

The intense experience narratives were grouped according to primary content. For purposes of tabulation the experiences judged _Pleasure_ were combined with the _Bitter-Sweet_, since they too are predominantly pleasurable. The experiences judged _Suffering_ were combined with those judged _Sweet-Bitter_ because of their general suffering quality.

The dominant content of the 79 experiences judged _Pleasure-Opening_ and _Bitter-Sweet-Opening_ consisted of (a) love relationships and meaningful communication, 29.1 per cent, (b) doing something on one's own, 25.3 per cent, (c) birth or adoption of a child, 16.5 per cent, (d) sexual intercourse, 12.7 per cent, and (3) religious or mystical experience, 7.6 per cent.

Of the 27 experiences judged _Suffering-Opening_ and _Sweet-Bitter-Opening_, the themes most frequently mentioned were (a) death of a parent or relative, 22.2 per cent, (b) leaving home, 14.8 per cent, (c) being close to one's own death, 11.1 per cent, (d) failure in school, 11.1 per cent, (e) divorce or break-up with fiance, 11.1 per cent, and (f) family disagreement, 11.1 per cent.

One hundred and nine experiences were judged <u>Suffering-Closing</u> and <u>Sweet-Bitter-Closing</u>. The greatest frequency occurred in the broad categories of (a) death or suicide of a relative or friend, 22.0 per cent, (b) divorce or break-up with fiance, 12.9 per cent, (c) sexual intercourse, 11.9 per cent, (d) fear of loneliness and unknown, 9.2 per cent, (e) doesn't love mate, 7.3 per cent, and (f) divorce of parents, 5.5 per cent.

Almost twice as many males as females (9 males, 5 females) reported the experience of their own divorce or break-up with their fiance as a <u>Suffering-Closing</u> experience, while over twice as many females as males (9 females, 4 males) reported the birth or adoption of a child as a <u>Pleasure-Opening</u> experience. The female subjects tended to report this experience as a diadic one (mother-child) as opposed to the males who made greater mention of the triadic relationship (father-mother-child).

The divorce of parents was almost exclusively reported by females (10 females, 1 male) as <u>Suffering-Closing</u> experiences, and religious and mystical themes were only reported by females (6) as <u>Pleasure-Opening</u> experiences.

It was found that certain themes frequently appeared in both the <u>Pleasure</u> and <u>Suffering</u> categories, the most notable of these being sexual intercourse, which accounted for approximately 12 per cent of both the <u>Pleasure-Opening</u> and <u>Suffering-Closing</u> experiences. An inspection of the individual narratives revealed to the researcher that the <u>Pleasure-Opening</u> experiential reports contained a strong element of human sharing, an "I-Thou" relationship, while the <u>Suffering-Closing</u> reports suggested a

depersonalized condition with the subject viewing the other person as an "animate object," an "I-It" condition.

Implications for further research suggested by the study were presented. A discussion of the intense experience questionnaire reported its effectiveness as a data collection method as well as its observed effect on subjects and investigators.

Viewing the study generally, reported intense experiences were found to be predominantly <u>Suffering</u> and to occur with <u>Another Person(s)</u>. The effects of <u>Suffering</u> and <u>Sweet-Bitter</u> experiences were inferred to be generally <u>Closing</u>, while the <u>Pleasure</u> and <u>Bitter-Sweet</u> experiences overwhelmingly <u>Opened</u> the individual. Additionally, there appeared to be a definite relationship between "High" level of self esteem and the quality of <u>Openness</u>.

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APPENDICES

APPENDIX A

Part A

All of us have experienced feelings of intense personal
pleasure and intense personal suffering.

Take a few moments to think of your _most intense experience_,
the one which had the greatest personal impact.

Describe your feelings as completely as you can. You may include
any details, however intimate or personal they may be. You do
not have to sign your name or otherwise identify yourself.

Present age _____ Sex _____

Age when the above experience occurred _____

Appendix A (continued)

Part B

How has this experience made you feel?

APPENDIX B

INTENSE EXPERIENCE RATING SHEET

Sub	Pleas	Suff	Bitter Sweet	Sweet Bitter	An	Self	Ext Wld	Open	Close
				I			II		III

The Tennessee Self Concept Scale consists of the following 100 items which are responded to as follows:

Completely False	Mostly False	Partly False and Partly True	Mostly True	Completely True
1	2	3	4	5

1. I have a healthy body.

3. I am an attractive person.

5. I consider myself a sloppy person.

19. I am a decent sort of person.

21. I am an honest person.

23. I am a bad person.

37. I am a cheerful person.

39. I am a calm and easy going person.

41. I am a nobody.

55. I have a family that would always help me in any kind of trouble.

57. I am a member of a happy family.

59. My friends have no confidence in me.

73. I am a friendly person.

75. I am popular with men.

77. I am not interested in what other people do.

91. I do not always tell the truth.

93. I get angry sometimes.

2. I like to look nice and neat all the time.

APPENDIX C (continued)

4. I am full of aches and pains.

6. I am a sick person.

20. I am a religious person.

22. I am a moral failure.

24. I am a morally weak person.

38. I have a lot of self-control.

40. I am a hateful person.

42. I am losing my mind.

56. I am an important person to my friends and family.

58. I am not loved by my family.

60. I feel that my family doesn't trust me.

74. I am popular with women.

76. I am mad at the whole world.

78. I am hard to be friendly with.

92. Once in a while I think of things too bad to talk about.

94. Sometimes, when I am not feeling well, I am cross.

7. I am neither too fat nor too thin.

9. I like my looks just the way they are.

11. I would like to change some parts of my body.

25. I am satisfied with my moral behavior.

27. I am satisfied with my relationship to God.

29. I ought to go to church more.

43. I am satisfied to be just what I am.

45. I am just as nice as I should be.

47. I despise myself.

61. I am satisfied with my family relationships.

APPENDIX C (continued)

63. I understand my family as well as I should.

65. I should trust my family more.

79. I am as sociable as I want to be.

81. I try to please others, but I don't overdo it.

83. I am no good at all from a social standpoint.

95. I do not like everyone I know.

97. Once in a while, I laugh at a dirty joke.

 8. I am neither too tall nor too short.

10. I don't feel as well as I should.

12. I should have more sex appeal.

26. I am as religious as I want to be.

28. I wish I could be more trustworthy.

30. I shouldn't tell so many lies.

44. I am as smart as I want to be.

46. I am not the person I would like to be.

48. I wish I didn't give up as easily as I do.

62. I treat my parents as well as I should. (Use past tense if parents
    are not living.)

64. I am too sensitive to things my family say.

66. I should love my family more.

80. I am satisfied with the way I treat other people.

82. I should be more polite to others.

84. I ought to get along better with other people.

96. I gossip a little at times.

98. At times I feel like swearing.

APPENDIX C (continued)

13. I take good care of myself physically.

15. I try to be careful about my appearance.

17. I often act like I am "all thumbs".

31. I am true to my religion in my everyday life.

33. I try to change when I know I'm doing things that are wrong.

35. I sometimes do very bad things.

49. I can always take care of myself in any situation.

51. I take the blame for things without getting mad.

53. I do things without thinking about them first.

67. I try to play fair with my friends and family.

69. I take a real interest in my family.

71. I give in to my parents. (Use past tense if parents are not living.)

85. I try to understand the other fellow's point of view.

87. I get along well with other people.

89. I do not forgive others easily.

99. I would rather win than lose in a game.

14. I feel good most of the time.

16. I do poorly in sports and games.

18. I am a poor sleeper.

32. I do what is right most of the time.

34. I sometimes use unfair means to get ahead.

36. I have trouble doing the things that are right.

50. I solve my problems quite easily.

52. I change my mind a lot.

54. I try to run away from my problems.

APPENDIX C (continued)

60. I do my share of work at home.

70. I quarrel with my family.

72. I do not act like my family thinks I should.

86. I see good points in all the people I meet.

88. I do not feel at ease with other people.

90. I find it hard to talk with strangers.

100. Once in awhile I put off until tomorrow what I ought to do today.

APPENDIX D
Combined Ratings of Five Judges: Pilot Study Questionnaire

Sub-ject	Sex M/F	Age	Exp Age	I Pleas	Suff	Bit. Sweet	Sweet Bit.	II Anot	Self	Ext Wld	III Open	Close
1	x	19	14	5					5		5	
2	x	21	17		5				5			5
3	x	20	19		1		4	5				5
4	x	18	18	5				5			5	
5	x	62	30	5				5			5	
6	x	19	17	5					4	1	5	
7	x	23	22		5				4	1		5
8	x	25	18		5			5			5	
9	x	29	25		5			4	1		1	4
10	x	26	24			5		5			5	
11	x	24	20	5				4	1			5
12	x	19	17		5			4	1			5
13	x	40	27				5	5				5
14	x	37	35			5		4	1		5	
15	x	24	20			5			4	1	5	
16	x	26	20		5				1	4	5	
17	x	47	45				5	5				5
18	x	25	19		5			4	1			5
19*	x	26	22		2	3			1	4	5	
20	x	29	18		4		1	5				5
21	x	23	23	5				4	1		5	
22	x	29	28	1			4	5				5
23	x	33	32	5				4		1	5	
24	x	33	15		1		4		1	4		5
25	x	45	44		1	4		5			5	
26	x	41	21		5			5				5
27	x	52	7	5				1	4		5	
28	x	28	20		1		4	5				5
29	x	26	20		5			1	4			5
30	x	22	20		4	1		4	1			5
31	x	25	25	5				4		1	5	
32	x	23	18		5			5				5
33	x	31	18	5				5			5	
34	x	23	22	5				5			5	
35	x	21	14		5			5			4	1
36	x	26	17	5				5			5	
37	x	18	17		5			5			5	5
38	x	35	30	5				4	1		5	
39*	x	27	27	2	2	1		5			2	1
40*	x	42	19		5			4		1		2
11-40 21/19				13	15	4	6	30	6	4	20	18

* Judging agreement less than 4 of the 5 judges in every category.

APPENDIX E

Combined Ratings of Three Judges: Intense Experience Questionnaires

Sub-ject	Sex M/F	Age	Exp Age	I: Pleas	Suff	Bit. Sweet	Sweet Bit.	II: Anot	Self	Ext Wld	III: Open	Close
1	x	19	14	3						3	3	
2	x	21	17		3				3			3
3	x	20	19				3	3				3
4	x	18	18	3				3			3	
5	x	62	30	3				3			3	
6	x	19	17	3					3		3	
7	x	23	22		3				2	1		3
8	x	25	18		3			3			3	
9	x	29	25			3		3				3
10	x	26	24			3		3			3	
11	x	24	20	3				3				3
12	x	19	17		3				2	1		3
13	x	40	27				3	3				3
14	x	37	35			3		3			3	
15	x	24	20			3			2	1	3	
16	x	26	20		3					3	3	
17	x	47	45				3	3				3
18	x	25	19		3			3				3
19	x	26	22			1	2		1	2	3	
20	x	29	18		3			3				3
212	x	23	23	3				3			3	
22	x	29	28				3	3				3
23	x	33	32	3				3			3	
24	x	33	15				3		3			3
25	x	45	44		3			3			3	
26	x	41	21		3			3				3
27	x	52	7	3					1	2	3	
28	x	28	20				3	3				3
29	x	26	20		3				3			3
30	x	22	20		2	1		3				3
31	x	25	25	3				3			3	
32	x	29	18		3			3				3
33	x	31	18	3				3			3	
34	x	23	22	3				3			3	
35	x	21	14		3			3			2	1
36	x	26	17	3				3			3	
37	x	18	17		3			3				3
38	x	35	30	3					2	1	3	
39	x	27	27	2	1			3			2	1
40	x	42	19		3			1		2		3

APPENDIX E (continued)

Subject	Sex M/F	Age	Exp Age	Pleas	Suff	Bit. Sweet	Sweet Bit.	Anot	Self	Ext Wld	Open	Close
				(I)				(II)			(III)	
41	x	26	26	3				2	1		3	
42	x	48	22		3			3				3
43	x	20	19		3				3			3
44	x	21	17	3				2	1		3	
45	x	23	22		3			3				3
46	x	30	14	3				3			3	
47	x	33	30		3			3				3
48	x	25	14		3			3				3
49	x	27	15		2		1	3				3
50	x	36	26		3			3			1	2
51	x	21	20		3			3				3
52	x	20	18				3	3				3
53	x	24	23	3				3			3	
54	x	23	22		1		2			3		3
55	x	21	15		3			3			1	2
56	x	32	5		3			3				3
57	x	24	24		3			3				3
58	x	35	34			3		3			3	
59	x	30	25			3		3			3	
60	x	29	23		3			3			3	
61	x	20	19	3				3			3	
62	x	21	19		3				3			3
63	x	20	19		1		2	3				3
64	x	19	18				3	3			1	2
65	x	19	17		3			3				3
66	x	19	19		3			3				3
67	x	22	19	2		1			3		3	
68	x	19	18	3					3		3	
69	x	19	18		3			3				3
70	x	21	10		3			3			3	
71	x	19	12		3			3				3
72	x	20	19	3				3			3	
73	x	28	17		3			3				3
74	x	20	19	3				3			3	
75	x	24	20		3			3				3
76	x	34	27		1		2	2	1		3	
77	x	24	24		2		1	3			3	
78	x	24	24	3				3			3	
79	x	28	8		2		1	3			3	
80	x	32	21	3				3			3	

APPENDIX E (continued)

Sub-ject	M/F	Age	Exp Age	Pleas	Suff	Bit. Sweet	Sweet Bit.	Anot	Self	Ext Wld	Open	Close
81	x	35	23		1		2		1	2		3
82	x	39	22		3			3			2	1
83	x	30	19				3	3			1	2
84	x	27	22				3	3				3
85	x	29	22		3			3				3
86	x	47	5		3			2		1		3
87	x	26	22		2		1	3			3	
88	x	24	20		3			3				3
89	x	23	21			3		3			3	
90	x	27	21		3			3			3	
91	x	49	21	3				3			3	
92	x	25	22				3	3				3
93	x	40	17		2	1		3			2	1
94	x	25	23	3					3		3	
95	x	20	20		3			2	1			3
96	x	29	18	3				1	2		3	
97	x	48	33		3			3				3
98	x	19	17	3				3			3	
99	x	32	27	3				3			3	
100	x	51	26		3			3				3
101	x	22	4		3			3				3
102	x	24	22	3				3				3
103	x	42	41			3		3			1	2
104	x	34	30	3				3			3	
105	x	38	25	3				3			3	
106	x	19	15		3			3				3
107	x	19	19	3				1	2		3	
108	x	18	17		3			3				3
109	x	26	24		3			3				3
110	x	31	18				3	3				3
111	x	31	18		3			3				3
112	x	57	38		3			3			2	1
113	x	54	53				3	3			3	
114	x	33	23	3				2	1		3	
115	x	34	12	3					3		3	
116	x	32	28	3				3			3	
117	x	30	16	3				2	1		3	
118	x	40	15	3						3	3	
119	x	44	34			3		3			3	
120	x	44	34		2	1		1	2			3

APPENDIX E (continued)

Sub-ject	Sex M/F	Age	Exp Age	Pleas	Suff	Bit. Sweet	Sweet Bit.	Annot	Self	Ext Wld	Open	Close
121	x	35	20	3				2	1		2	1
122	x	50	29	1	2			3			3	
123	x	47	32	3				3			3	
124	x	25	18	1	2				3		3	
125	x	27	27	3				3			3	
126	x	53	9	3				3			3	
127	x	43	30	3				1	2		3	
128	x	42	24		3			3			3	
129	x	58	55		3			3				3
130	x	48	17		3			3			3	
131	x	35	34		3			3				3
132	x	35	14		3				3			3
133	x	57	44		3			3				3
134	x	28	28			3		3			3	
135	x	19	19	3				1	2		3	
136	x	20	19	3				3			3	
137	x	19	18	3					3		3	
138	x	19	18		3			3				3
139	x	19	17		3			3				3
140	x	21	19		3				3			3
141	x	25	21	2		1		3			3	
142	x	20	18				3	3			1	2
143	x	19	19		3			1	2		3	
144	x	18	18	2		1			3		3	
145	x	19	11		3			3			2	1
146	x	24	20		3			3			3	
147	x	20	18		3			3			2	1
148	x	19	17				3	1	2			3
149	x	19	19		3			3				3
150	x	18	16	3				3			3	
151	x	34	33		3			3				3
152	x	23	15		3			3				3
153	x	27	20		3				3		3	
154	x	19	17		3			3				3
155	x	19	17		3			3				3
156	x	26	19		3				3		2	1
157	x	20	19				3	3				3
158	x	22	22		3				3			3
159	x	18	15	1		2		3			3	
160	x	25	23		3			3				3

APPENDIX E (continued)

Sub-ject	Sex M/F	Age	Exp Age	I Pleas	I Suff	I Bit. Sweet	I Sweet Bit.	II Annot	II Self	II Ext Wld	III Open	III Close
161	x	20	19			3			2	1	3	
162	x	21	19		3			3				3
163	x	19	18		3			3				3
164	x	19	18		3			3				3
165	x	18	18				3	3				3
166	x	18	18		3			3			3	
167	x	18	18		3			2	1			3
168	x	19	13		3			3				3
169	x	18	14		3			1	2			3
170	x	18	17				3	3				3
171	x	20	18				3	3				3
172	x	18	18		3			3				3
173	x	19	8		3			2		1		3
174	x	19	18		3			3			1	2
175	x	19	17		3				3		3	
176	x	19	17		3			2	1			3
177	x	18	18				3	2	1			3
178	x	28	28	3				3			3	
179	x	24	13		1		2	3				3
180	x	19	17		3			1		2		3
181	x	18	17	3				3			3	
182	x	19	18				3		3		1	2
183	x	20	18				3	3				3
184	x	19	13		3			3				3
185	x	23	18	3				3			2	1
186	x	21	20	3				3			3	
187	x	23	20		1		2	3				3
188	x	34	33		3			3				3
189	x	23	20		3				3			3
190	x	18	15			3		3			3	
191	x	20	20			3		3			3	
192	x	28	13		3			3				3
193	x	26	16			3		3			3	
194	x	21	14		3			3				3
195	x	19	18		3			3				3
196	x	19	17		3			3				3
197	x	20	20		3			3				3
198	x	18	18		3			3				3
199	x	18	17		3			3				3
200	x	20	18	3				3			3	

APPENDIX E (continued)

Sub-ject	Sex M/F	Age	Exp Age	I Pleas	I Suff	I Bit. Sweet	I Sweet Bit.	II Annot	II Self	II Wld	III Open	III Close
201	x	18	18		3			1	2			3
202	x	19	5		3			2	1		3	
203	x	20	15			3			3		3	
204	x	19	18		3			2	1		3	
205	x	18	18		1		2	3			1	2
206	x	26	25	3					3		3	
207	x	24	18		3			3				3
208	x	22	11		3			3			2	1
209	x	18	18	3				3			3	
210	x	18	17	3				3			3	
211	x	20	18		3			3				3
212	x	24	21		3			3				3
213	x	23	10		2	1		3			3	
214	x	33	21				3	3			3	
215	x	28	23		3			3				3
216	x	24	24	3					2	1	3	
217	x	40	34	2		1			3		3	
N = 217				m/f	m/f	m/f	m/f				m/f	m/f
m/f 101/116				23/37	m/f	9/12	m/f				42/64	59/52
					49/59		20/8					
Totals				60	108	21	28	165	34	18	106	111

APPENDIX F

Rank Order of "Low" Scoring Subjects on the TSCS and the Judged Quality of the Reported Experience

Sub-ject	TSCS Score	Sex M/F	Pleas	Suff	Bit Sweet	Sweet Bit	Anot	Self	Ext Wld	Open	Close
42	238	x		3			3				3
66	273	x		3			3				3
92	273	x				3	3				3
43	278	x		3				3			3
57	283	x		3			3				3
52	283	x				3	3				3
95	283	x		3			2	1			3
62	293	x		3				3			3
55	296	x		3			3			1	2
63	309	x		1		2	3			3	
65	316	x		3			3				3
50	318	x		3			3			1	2
45	321	x		3			3				3
81	322	x		1		2		1	2		
58	325	x			3		3			3	
56	328	x		3			3				3
47	328	x		3			3				3
75	328	x		3			3				3
51	331	x		3			3				3
88	331	x		3			3				3
73	332	x		3			3				3
85	333	x		3			3				3
71	341	x		3			3				3
69	341	x		3			3				3
54	345	x		1		2			3		3
89	347	x			3		3			3	
76	351	x	1		2		2	1		3	
N=27		12/15	0	19	3	5	23	2	2	3	24
48	352	x		3			3				3Mdn

Note: Numbers 1, 2, 3, refer to number of judges agreeing on category.

APPENDIX G

Rank Order of "High" Scoring Subjects on the TSCS
and the Judged Quality of the Reported Experience

Sub-ject	TSCS Score	Sex M/F	Pleas	Suff	Bit Sweet	Sweet Bit	Anot	Self	Ext Wld	Open	Close
80	353	x	3				3			3	
93	354	x		2	1		3			2	1
77	354	x		2	1		3			3	
83	355	x				3	3			1	2
64	355	x				3	3			1	2
70	355	x		3			3			3	
60	356	x		3			3			3	
49	358	x		2		1	3				3
84	359	x				3	3				3
68	360	x	3					3		3	
46	361	x	3				3			3	
78	363	x					3			3	
86	363	x		3			2		1		3
87	363	x		2		1	3			3	
41	364	x	3				2	1		3	
91	364	x	3				3			3	
44	366	x	3				2			3	
67	366	x	2		1			3		3	
79	368	x		2	1		3			3	
72	368	x	3				3			3	
61	370	x	3				3			3	
74	371	x	3				3			3	
90	376	x		3			3			3	
82	379	x		3			3			2	1
94	382	x	3					3		3	
59	384	x			3		3			3	
53	402	x	3				3			3	
N=27		14/13	13	10	1	3	24	3	0	22	5
N=55		27/28	13	30	4	8	48	5	2	25	30

* Numbers 1, 2, 3, refer to number of judges agreeing on the category.

BIOGRAPHICAL SKETCH

Stanley Lynch was born March 8, 1930, in Cincinnati, Ohio. He attended the University of Cincinnati, graduating in 1952 with a Bachelor of Arts degree. His major was economics, his minor psychology. In 1959 he attended Barry College, Miami, Florida, where he completed Florida state teaching certification requirements. In 1961 he attended the NDEA Guidance and Counseling Institute at the University of Florida, graduating in 1962 with a Master of Education degree with a major in guidance and counseling. He continued graduate work at the University of Florida and is at present a candidate for the Doctor of Education degree with a major in guidance and counseling.

He has worked for United Parcel Service, 1952-1959, in several areas of the country, doing both personnel work and systems analysis. He has held positions as general science teacher, Madison Junior High School, Miami, Florida, 1959-1961; counselor, Miami Senior High School, Miami, Florida, 1962-1963; Assistant Professor of Guidance, Florida Atlantic University, Boca Raton, Florida, 1964-1967.

Stanley Lynch is married and is the father of a son, Stanley II, and a daughter, Jody.

This dissertation was prepared under the direction of the chairman of the candidate's supervisory committee and has been approved by all members of that committee. It was submitted to the Dean of the College of Education and to the Graduate Council, and was approved as partial fulfillment of the requirements for the degree of Doctor of Education.

March   , 1968

Dean, College of Education

Dean, Graduate School

SUPERVISORY COMMITTEE:

Chairman